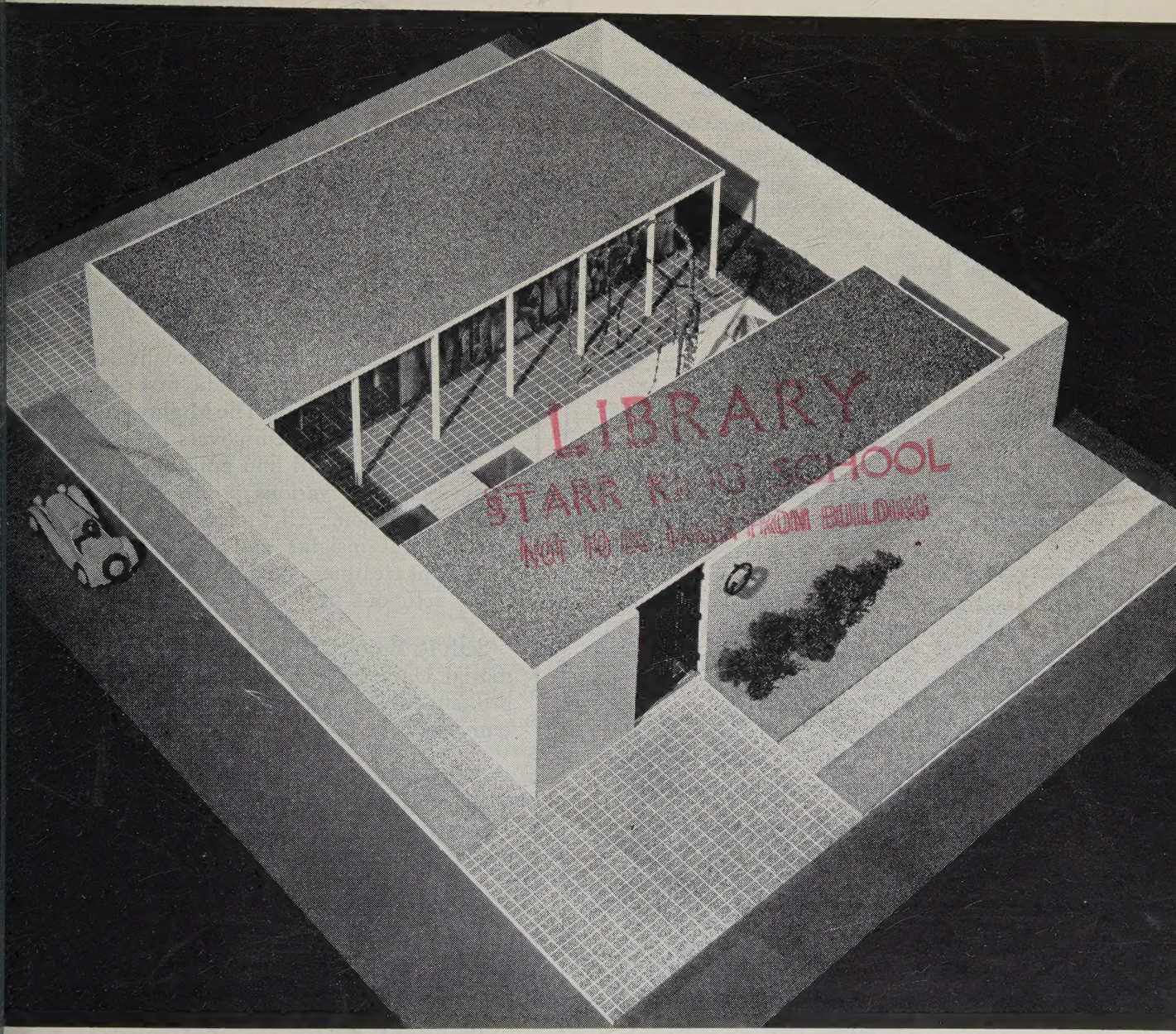
THE UNIVERSALIST Leader

JOURNAL OF LIBERAL CHRISTIANITY FOUNDED BY HOSEA BALLOU IN 1819



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Volume CXXXVI March, 1954 Boston, Mass.

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A JOURNAL OF LIBERAL CHRISTIANITY FOUNDED BY HOSEA BALLOU IN 1819

Continuing the CHRISTIAN LEADER and its predecessors (1819 to 1897), the UNIVERSALIST and its predecessors (1827 to 1897), the GOSPEL BANNER (1835 to 1897), the UNIVERSALIST LEADER (1897 to 1926), and THE CHRISTIAN LEADER (1926 to 1953).

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The bond of fellowship in this church shall be a common purpose to do the will of God as Jesus revealed it and to co-operate in establishing the Kingdom for which he lived and died.
To that end we avow our faith in
God as Eternal and All-conquering Love,
The spiritual leadership of Jesus,
The supreme worth of every human personality,
The authority of truth known or to be known,
And in the power of men of good will and sacrificial spirit to overcome all evil and progressively establish the Kingdom of God.

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OUR CONTRIBUTORS

March, 1954 — No. 3

The cover is a photographic "air view" of the proposed new First Universalist Church of Chicago. The two building units opening into a sheltered court protected from city noise by walls are in the contemporary functional style. In the background is the sanctuary. Under the colonnade leading to the sanctuary is an outdoor mural. The foreground building will contain church living room, banquet room, and kitchen. Work on the building will start early this spring.

Nils Y. Wessell was installed as president of Tufts College, November 10. **The Charge and the Challenge,** the text of Dr. Wessell's installation address, is of interest to all American religious liberals not only for its history but also for its heartening prophecy.

Roland Gammon, author, journalist, and Universalist lay leader, gives us the first of a stimulating series of essays on **The Mighty Adventure of Prayer,** America Rediscovers the Reality of Prayer. Liberals will find both agreement and disagreement at various points of Mr. Gammon's discussion. All thoughtful readers will find helpful insights and inspiration in this forthright treatment of this perennial aspect of man's religious life.

Seth R. Brooks, minister of the National Memorial Universalist Church, gives a brief but brilliant answer to the question, **Why Are There Universalists?**

Gordon B. McKeeman, minister of the First Parish Church Universalist, Stoughton, Massachusetts, offers a beautiful and helpful Lenten meditation in **He Took The Cup.**

Robert B. Tapp, professor at the Theological School at St. Lawrence University, concludes his discussion of **Freedom and Truth in Universalism.**

Brainard F. Gibbons, general superintendent, continues his **Conversations with Universalists.**

The Charge and the Challenge

Nils Y. Wessell

Inauguration address by the new President of Tufts College

THE charge and the challenge are symbolized by this charter and this key I accept, but in accepting hem I do so for this whole company. The charge and he challenge are not mine alone even though upon he rests the first responsibility for meeting and sus-aining them. I pledge my strength and the wisdom possess that this College will in truth promote the ims and hopes of its founders, virtue, piety, and earning.

An occasion such as this is most appropriately an ccasion for self-examination, of our past, of our oals, and of our assets. It is a time for us to pause, o look back, to look about us, and to search the far orizon. We know in advance, of course, that this rocess will produce pride in the past, a critical analy-s of the present, and a confidence for the future, yet e need a reminder of the heritage from our past, of ur obligations of the present, and a re-defining of he opportunity before us.

While it is customary to date the beginnings of any ollege on the basis of the year the institution is ranted a charter, the real beginnings are always found any years earlier in the minds of men who recog-ized a need and strove to do something about it. In hat sense it is probable that Tufts began before the nd of the eighteenth century. By the 1840's active eps were being taken to solicit funds for a new insti-ution. You will recall that this was a time of rapid conomic development and that the country was in he midst of intellectual and social ferment. America as pushing westward, manufacturing was being in-oduced to large-scale methods, and around the orld American commerce was represented by fast ailing ships, some of which had slid down the ways yards on the Mystic River. Confidence, optimism, nd enterprise characterized the year 1852 when the harter of Tufts College was granted.

Yet on this background of general optimism and nterprise there was in the minds of certain people a concern and a discontent with the state of higher education. Most existing colleges and universities were rigidly Calvinistic or closely affiliated with one of the very conservative Protestant churches. The trustees and the presidents of the governing boards of such institutions tended to be ministers and tight-lipped theologians who were alarmed by the rise of various liberal churches and liberal religious ideas in New England. Students from homes represented by the new religious liberalism were subjected to strong proselytizing for the denominational faith of the college they attended.

It is true that Harvard had become an ally of the forces of religious liberalism. However, to the members of the Universalist Church, the founding fathers of Tufts, Harvard had gone too far in its opposition to orthodoxy. At the same time the Universalists were anxious to provide improved opportunities for the education and the trainings of their own ministry. Young men in those days desiring to prepare themselves for the Universalist ministry would meet with many discouragements. Many had to rely on self-education and self-study. It is interesting to read a notice which appeared in a Universalist newspaper of the day on the subject of training for the Universalist ministry, for the author of the notice was Hosea Ballou, II, then the minister of the Universalist Church in Medford, later the first president of Tufts College.

Students for the Ministry

"The subscriber proposes to receive another class of students for the ministry, on the first Monday of May next on the following conditions: (1) that application be made before the first Monday of April next, and that satisfactory testimonials of moral and religious character be presented; (2) board and tuition (exclusive of washing) at $3.00 per week during the warm season payable quarterly. Hosea Ballou, II, Medford, March 1, 1843."

At the same time that Dr. Ballou was training

ministers for the Universalist Church in his own home he was urging his fellow Universalists to found a college and theological school. Active interest as well as bitter differences of opinion was aroused by his urging. In 1841 the Massachusetts Universalist Convention resolved that it was expedient to establish a theological seminary for the preparation of its ministers. Mr. Charles Tufts offered his land and the name "Walnut Hill Evangelical Seminary" was adopted. The plan, however, was abandoned in 1844 when the agent appointed to solicit the needed fifty thousand dollars failed to obtain the necessary funds.

Yet an earnest group of men and women in the Universalist Church and in related churches continued with their dream of founding a new and truly liberal college, one that would be fully nonsectarian but not anti-religious. Their aspirations were for a college of high academic distinction in which toleration and real religious freedom would be present from the start.

Agreed though they were regarding the academic and religious characteristics of the new college, they were of many opinions as to its proper location. One group suggested that the college should be established in Cambridge, Mass., in association with Harvard, having in mind the separate colleges typical of English universities such as Oxford and Cambridge. This group believed that the new college could be quite independent in discipline and doctrine but still capitalize on the advantages of a university association. The Harvard of 1852 was of course a small institution with three hundred and twenty undergraduates and an endowment of under nine hundred thousand dollars. We need to be reminded also that in 1852 educational work had not yet begun at Boston University, Boston College, Wellesley, the Massachusetts Institute of Technology, Radcliffe, Simmons, Northeastern, or Brandeis.

In 1847, three years after the original plan to solicit funds was abandoned, a group of Universalists met in New York City to consider again the establishment of a new and liberal college. Their work bore fruit the following September when a strong appeal by Dr. Ballou prompted the Universalist Convention to vote to raise the sum of one hundred thousand dollars for the establishment of such an institution. Otis A. Skinner was appointed to direct the canvass for funds and as a result of his thorough patience and unending efforts the college was granted its charter in 1852 and was enabled to open in 1855.

A notice appeared in the Christian Repository of Aug. 5, 1854, heralding the opening of the new college:

"Notice is hereby given that arrangements have bee made to receive students at this institution, on th third Monday of September next; that professors wi be provided to give instruction in all the studies usua ly pursued by the freshman and sophomore classe of the principal colleges of our country. Candidate for admission to the freshman class will be examine at the college Sept. 13 at twelve and one-half o'cloc P. M. . . ."

There followed a description of two of the pro fessors already hired and then the following hig expectation:

"The professor of mathematics has not yet bee elected, but the trustees have in view a gentleman, o eminent talents and superior attainments, and a confident of concluding an arrangement with him i a few days."

It is interesting to note in passing that Dr. Ballo had serious qualms regarding the proposed site i Medford. In a letter written in 1851 he makes th following points, among others:

I. We crowd ourselves in too near Cambridg where there is no need of another college on mere literary grounds, upon which we must get our charte if we get one at all; and it will be felt by the com munity at large as an attempt at a sort of rival in stitution, — to Harvard.

III. The influence of the neighboring universi will work upon our students in college in spite of a that we can do. . . . It will serve to assist all our be and most emulous scholars out from our institution

IV. The influence of the Unitarians who be know how to exert an influence unseen and unsu pected, will be brought to bear on our students; an the community will feel that it is good for us, se ing we would put ourselves in the way of it.

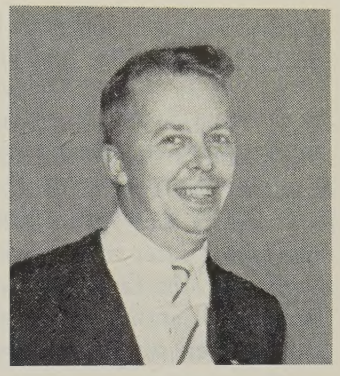
Apparently Dr. Ballou himself had a change o heart, for he became the first president of the ne institution. An account of his inauguration appea ing in the *Christian Ambassador* of Sept. 1, 185 describes the occasion as follows:

"Large numbers came in carriages, while othe adopted the primitive and most democratic method o locomotion. On arriving at the summit of Waln Hill, on which the building stands, the almost un versal exclamation was 'How beautiful the prospect' It is said to be the most beautiful panorama that ca be seen from any point in the neighborhood. If the be any more charming I certainly have not seen ther Some fifteen or twenty cities and villages are in sigh as well as all the finest portions of the environs of Bo

(Continued on Page 78)

The Mighty Adventure of Prayer

I. America Rediscovers Prayer



oland Gammon

eginning with the national contemporary scene, the author proceeds to give s a dramatic exposition of modern man's search for the highest, and con- udes with a moving personal testimony to the power of unselfish prayer. Ir. Gammon does this in three essays which will appear serially. I. Ameri- n Rediscovers Prayer. II. "Be Still and Know . . . ." III. Discovering od Within.

THE year 1953 was a year of prayer for Americans, perhaps the most prayerful in our history. When President Dwight D. Eisenhower took the ath of office, he openly prayed that "Almighty God ake complete our dedication to the service of the eople and to Thy glory." When twenty thousand nited States communities observed the annual Vorld Day of Prayer and its 1953 theme, "Walk as ildren of Light," millions of Americans forged a ain of prayer linking churches and schools, hospils and homes in divine worship. When, typical of hat Billy Graham called "America's first praying my," soldiers of the 231st Transportation Battalion w Korea's scatter of churches and their lack of aces of prayer, volunteers worked in the sleet and ud for three months to build a Truckers' Cathedral. nd, when peace finally came to that war-wracked nd, prayers of thanksgiving went up from every merican heart.

Here at home, even as President Eisenhower hung illustrated scroll in his White House office show- g Uncle Sam on his knees in prayer, the first rum- ings of an industry-wide prayer movement stirred e country. From McCutcheon's Department Store New York to the *Dallas Morning News,* from the eynolds Tobacco Company in Winston-Salem to id-Continental Petroleum in Tulsa, thousands of nited States businesses now start the day with ayer. No two services are exactly alike, being held der different conditions of work and worship, but stress the power of God's guidance in settling rsonal, plant and community problems. As Mcitcheon's president, Wallace C. Spears, told me, We've come as far as we can with tools. Our next g advance will be in the realm of spirit."

Simultaneously, in a national sermon subject sury conducted by *Guideposts* magazine, laymen from eighty denominations overwhelmingly selected, "How Can I Make Prayer More Effective?" as their favorite sermon topic. And in a similar survey sampling of religious opinion from coast to coast, ninety per cent answered the question, "Do you ever pray?" with a revealing *Yes.* Nearly fifty-seven per cent specified they pray frequently. Indeed, seventy-four per cent said they had thought about religion or prayer during the previous twenty-four hours. But what kind of prayer?

For Universalists, as for all ages and races of men, prayer is the acknowledgment of that inmost place where the soul meets God. That is why prayer is the most intimate personal practice of all of us. That is why prayer begins only when a person matures, becoming aware of his loneliness and his dependence upon a Life greater than his own. That is why, in this mystery, silence rather than discussion is the final eloquence. You can no more argue about prayer than you can argue about moonlight. You must proceed in your own way to find God in that darkest of all hiding places, your own heart.

Prayer, of course, is a thousand things. But always it is your deepest relationship to God and to His creation, His purpose, His miracle of life. It is Kansas townfolks praying to "Our Father who art in heaven" to save the withered wheat with His gentle rain; it is a dedicated Jewish boy becoming a Son of the Law in the beautiful Bar Mitzvah; it is the juggler of Notre Dame tossing his glittering balls before the candle-lit Mother of God. For all of us, prayer is the affirmation of love.

Sister Elizabeth Kenny, for example, whose mother was a Protestant and whose father a Catholic and who loved all faiths, discovered as a young girl her reliance upon prayer. Discussing the Bible with her mother and believing each of us inherits a special

destiny on earth, she chose the solitary life of a medical scientist. As she said just before her death, *"I've tried to make my life a prayer* given unreservedly to God." Swimming champion Florence Chadwick, the first woman to swim the English Channel both ways, learned from a devout father her own sure faith and the wisdom that "good can come out of any experience if we enter into it with prayer." But, after his death and her failure to swim the twenty-one-mile California-Catalina channel last year, she felt she had let her supporters down. Millions who had watched on television, however, thought otherwise and a flood of messages revealed a prayerful concern for her success. "I tried the Catalina swim again last fall and made it," she says, "despite fog, cold and sharks. Only the prayers of these millions of new friends enabled me to do it. Because, as Dad often told me, 'when you're at prayer, you are joined with everyone in the world no matter what their language or faith. It's the one time when you're really not alone!' "

Similarly, in their own way, all manner of Americans have discovered how prayer meets their daily needs. Two United States college students, Eileen Layton of Radcliffe and George Ulrich of Brown dreamed of founding an international college for religious young people. Together, they represented Universalist-Unitarian youth at a 1952 European conference, sold the idea to assembled delegates from eleven countries, and through prayer and perseverance started the Albert Schweitzer College in the Swiss Alpine town of Churwalden. John R. Wilson, a Philadelphia lawyer who travels regularly to New York on business, felt the lack of a formal chapel in any Manhattan hotel so he convinced the management of the Biltmore to install a third-floor prayer room "where those who want to get away from the world and commune with God can do so." And when a ten-year-old Tennessee lass, Betty Lou Marbury, learned that her right hand might be amputated because of a malignant bone growth, she prayed—and asked her Brownsville townsfolks to pray—that her hand might be spared. Brownsville prayed, Tennessee prayed, all America prayed, even as Betty Lou stood up at the Holy Grove Baptist Sunday School to ask, "Help all the sick people."

So prayer, properly used, becomes the most powerful force in the world, the mightiest personal energy we can generate. So used, it becomes the raising of the human mind to the divine mind, the whole self saying itself to the whole mystery of life, the quest of reality. Yet, despite the fact men and women of every race and religion have prayed for centuries, a too few have understood its true dimensions. It only recently that science and religion, pooling the knowledge of prayer's power, have begun to explo its eternal empire.

How can prayer be defined? In simplest terms, is your spiritual yearning for God; it is your slo silent identification of yourself with Something Mo than the brains, body and bones that make up t physical you. Prayer is your unutterable longing f the Perfection you lost in birth, your terrible cry be born again of God, your burning desire to co plete the Infinite within with the Infinite witho Although the highest goals of prayer remain hidde we can agree with scientist Alexis Carroll that t questing spirit seeks to "commune with an invisib being, creator of all things, supreme wisdom, trut beauty and strength, father and redeemer of ea man."

What does modern science say of prayer? For t first time in a century, science admits that prayer i fact not fiction, a reality not a delusion. In the l five years, especially, such scientific investigators Dr. Joseph B. Rhine of Duke University, Dr. G. M. Tyrrell of London University, Dr. Gardner M phy of the City College of New York, Mrs. Eil Garrett, president of the new Parapsychology Fo dation, and the eminent Indian sage, Dr. A. G. Vin conducting psychical experiments at Glen C Maine, have all confirmed the reality of a non-ph cal or spiritual quality in man. Using generally statistical methods of science and proving specific the power of mind in telepathy, clairvoyance, precognition, they have all shown religion's tr tional soul theory to be true and have demonstra a power of human personality not limited by ti space or physical laws. In sum, they are prov today what Moses, Jesus, Buddha, Lao-Tzu and M hammed have insisted for thousands of years, na ly, that man is an infinite spiritual being.

This scientific confirmation of the existence o spiritual or extraphysical factor in man has the m far-reaching significance for both science and ligion as well as the philosophy men live by. tainly, modern man, in the confessional box an the analyst's couch, has shown the failure of mo materialism and his need for spiritual reorientat Certainly again, if telepathy reveals that what we "mind" can move instantaneously across great tances to read other minds; if clairvoyance sh that men and women can perceive the truth events taking place in another room or across

orld; if precognition experiments, on the one hand, rove that "mind" can predict the future or move rward in time without hindrance, and psychokines- tests prove, on the other, that it can exert a meas- rable influence on physical objects,—then the re- ılts for religion and prayer are tremendous. For, om the very science that shattered the circle of faith century ago, now come new revelations of divine esource, new revelations of the infinite nature of an, new revelations that we are soul as well as body nd derive our being from some Power, Mind, Over- ul, Immortal Spirit-behind-all-spirits. God, thus, brought down from Gothic naves and remote Val- allas to become *an omnipresent Reality.* Prayer thus roves itself neither wishful thinking nor self-hyp- osis but our most valid means of knowing and using at Reality.

Telepathy or thought transfer, for example, is a ct that has been demonstrated with scientific rigor gain and again. At Duke University alone, thou- nds of controlled experiments, in which students ok at the back of cards and record an above-chance ore in naming them, provide startling proof of the lidity of extra-sensory perception. Even more im- essive to most of us are such telepathic experiences our own lives or those of our friends. The mass ucator, Frank Laubach, describes an electrifying monstration of telepathy during a 1945 retreat in ashington, D. C.

"A dozen of us, including Congressman Walter dd of Minnesota, President Rufus Jones of Haver- rd College and Glenn Clark of Camps Farthest ut felt that President Roosevelt needed our prayers cause the future so greatly hinged upon his doing od's will. First, we prayed; then someone, placing picture of Roosevelt on the mantel beside a picture Christ, remarked, 'Let's try to see Christ speaking Roosevelt.' After a long silence, a wonderful ing happened . . . the Quaker, Rufus Jones, knelt d offered a powerful prayer for the President. As is great man knelt, I felt the very heavens pouring wn through him and flooding Roosevelt with light d love and humility. At that moment the phone ng and the President's secretary, Miss Tumulty, is on the wire giving us a long personal message om the President to our conference.

"When the message was read, Glenn Clark ex- imed, 'That was a ribbon of love between the hite House and us. I knew our prayer was on the am.' Then Judd remarked, 'Prayer reached FDR rough the ether better than a visit by one of us in dy. Let's not attempt to send any resolutions to the President, but let prayer alone do the job!'

"There is nothing unorthodox in this supposition," concludes Laubach. "Telepathy seems to be a kind of sixth sense or mental radio in which every mind unconsciously receives messages from other minds. Similarly, God hears our silent prayers and we hear his silent answers from mind to mind, or, in other words, telepathically."

Likewise, clairvoyance or the perception of things and events without the use of sense organs, further strengthens the spirit hypothesis with scientific evidence. Once again thousands of university experiments with "ESP" cards and thousands of personally-conducted tests by such distinguished investigators as writer Upton Sinclair, explorer Hubert Wilkins, and scientist Albert Einstein give vital impetus to one's faith in the invisible world and to that active factor in ourselves not controlled by the physical laws governing space, time, mass and number. Clairvoyance, like telepathy, suggests that we have underestimated ourselves as merely eating, earning, body-bound beings, when we should have revered ourselves as living souls linked to the Calm Soul of all things.

Moreover, there are now reports of exceptional individuals in primitive societies who demonstrate clairvoyant powers as great or greater than that shown by civilized men. For example, a South African witch doctor, Solomon Daba, when investigated by the Queenstown anthropologist, Dr. B. J. F. Laubscher, repeatedly demonstrated his ESP powers in the most casual fashion. One such test, to which Daba readily submitted, was described by Dr. Laubscher as follows: "I decided to buy an article on my next visit and test his powers for myself. Now Solomon Daba lives about sixty miles from Queenstown. On departing for his kraal, I buried in the ground a little cheap purse, wrapped in brown paper. Over the spot, I placed a flat brown stone and on top of this a flat gray stone. No one was in sight during this operation of burying the purse, nor did I, from the first moment the idea came into my mind, divulge my intention to anyone. On leaving the deserted spot, I drove at forty miles an hour in order to obviate any possibility of native runners arriving before I did.

"Shortly after my arrival, I requested a seance dance and told him I had prepared a test. During the dance Solomon Daba described in minute detail the purse, the nature of the locality in which it was buried, the brown paper in which it was wrapped and even the color of the stones. This was only one

of many experiments in which Solomon Daba acquitted himself nobly in showing man's limitless powers of mind."

Similarly, precognition or the ability to see into the future, also sheds light on the power of mind to go beyond time as well as space. Here parapsychology and psychic research combine to prove that mind or spirit can move forward or backward in time just as card experiments show it can move backward and forward in space. Indeed, as Alson J. Smith points out in his pioneering book, *Religion and the New Psychology,* the mind does this even in dreams because in dreams there is no time. As an example, he cites the case of a British aeronautical engineer, John W. Dunner, whose premonitory dreams have led him to believe that the "Now" exists partly in the past and extends partly into the future.

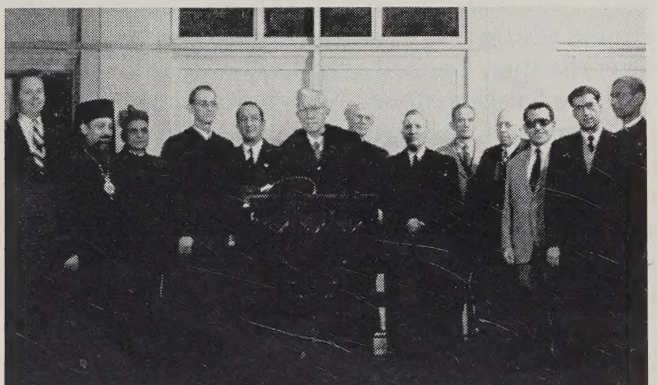
One fall night, Dunner dreamed he saw a high railroad embankment and, from the familiarity of the countryside, recognized the place as a section of Scotland north of the Firth of Forth Bridge. This pleasant pastoral scene, with people walking in the open grassland below, appeared several times in the dream but the last time it appeared a northbound train plunged over the embankment and tumbled cars and boulders down the slope. The time seemed to be spring, and Dunner got the impression it was April 15.

The next morning Dunner told his sister about the dream, and they jokingly agreed to warn their friends against traveling to Scotland in the spring. On April 14 the next year, the famous mail train the *Flying Scotsman* jumped the rails fifteen miles north of the Firth of Forth and rolled down an embankment to a golf course forty feet below. Seventy pas sengers were injured by the crash and by heavy stone dislodged from the embankment.

What does all this mean to scientists, religiou leaders, "nuclear" psychologists? What does clai voyance, telepathy, precognition teach ordinary be lievers about the limitless reach of the spirit? Name ly this: that the superconscious and the superphysica are one, that twentieth century *science is mending th broken circle of faith,* and that as a result, prayer re gains its place as a pathway to the Power immaner in us all. The spirit of man seems to meet the spir of God in the same extra-physical way that telepath clairvoyance and precognition suggest mind meet mind. Behind the world of time and place, chang and appearance, there is a changeless, timeless, in finite world—and it is the real world.

In our own day, then, from none other than tha secular holy-of-holies, the scientific laboratory, com fresh proof of the existence of God and the pow of prayer. The innate capacities of everyday me and women, as tested in these laboratories—as we as the great mass of myth, legend, folklore, spiritua ism, and occult experiences only now being processe there—reveal conclusively that the soul or mind man transcends the barriers of space and time an touches the Infinite. For the first time in a centur man stands forth—not as the mechanistic cypher an worthless worm that anti-spiritual science and orth dox fundamentalism have made him—but as the d vine being, eternal pilgrim, emergent superma created to have dominion over heaven and earth.

(To be Continued in April)



Windup session of the organizational meeting of a permanent World Parliament of Religions in New York City.

Principal speakers and members of board of directors o (left to right): Roland Gammon, editor, writer and vic president of Association of Universalist Men; Bish Macrise, Greek Orthodox Synod of North America; D. G. Vinod, philosopher and Vedantist teacher, Univ sity of Poona, Poona, India; Rabbi E. Charles Sidn Orthodox Jewish Synagogue; Hon. Benjamin Cohen, Assi ant Secretary General, United Nations; Rev. John Hayn Holmes, pastor emeritus of New York Commun Church; Judge Ralph C. Roper, executive vice-president World Parliament; Rev. Richard Evans, Chairman; R Wayne Steel, Unitarian Church of America; Dr. He Carpenter, executive director, Brooklyn Division, Protest Council of New York City; Abdolonem Shakir, Mosl teacher in New York and Philadelphia; Rev. Boris Deme us, Greek Orthodox Synod; Swami Pavitrananda, Hir Vedanta Center, New York.

Why Are There Universalists?

Seth R. Brooks

WHY are there Universalists? There are Universalists because there are persons who want a church which is free, broad, and roomy enough to have in it persons who believe that a person has a complete right to his own religious convictions. There are many persons who believe in an authoritarian church; there are many who believe that religious authority is in the Bible. A man has the right to put religious authority wherever he wishes and I do not question his right. Some of us believe that religious authority is in the individual conscience, and we want a church which will permit us to hold that belief. There are Universalists because there are those who feel that when religion has become institutionalism or ceremonialism it has lost its living spirit. There are Universalists because there are those who feel that a fundamentalist, literalist or orthodox interpretation of religion, which says this is it, the faith once and for all, delivered unto the saints, confines religion to a static position and permits it no growth, expansion or evolution. There are Universalists because there are those who love the church but believe it is made up of human beings. It is subject to the errors of those human beings. The church must be made pure, sacred, holy by the pure, sacred, holy acts and devotions of men and women. There are those who want a church which permits them to say the church must constantly reform itself and prove its sanctity by Christian works and service.

There are Universalists because there are those who believe that the Bible is of the highest spiritual value but must be taken in the light of scholarship, history and higher criticism. The amazing thing is that the Bible does not lose in power for us, but grows in power when we apply to it scholarship, the background of history and higher criticism.

There are Universalists because there are those who believe that religion is natural to man. Nature gave man reason. Man's reason as well as his feelings must accept what he can believe. Nature very early taught man the trial and error method. Man has the right to apply this method to religion. Religion must work. It must be practical. It must apply to man right here and now in the world where he lives. Nature has placed in man an optimism—"Without hope the heart would break" and "Hope springs eternal in the breast of man." Religion must profess the best about God, life, humanity and man. Nature has made man human. There is no fate that guarantees the salvation of man on this earth if he will not work for a better society and world. No miraculous event is going to save the few righteous and destroy the wicked. Human destiny is tied up in a common human improvement and the will to prevent destruction, ruin, pain and misery.

There are Universalists because there are those who believe that God is love. The punishment of God is not to inflict suffering; it is always to correct and redeem. God is the eternal goodness and cannot fail in His plan or purpose. God loves us, even when we turn from Him. Even though man hates God, God is still holding out His love toward man. Man's highest duty is to love God with all the heart, with all the mind and with all the soul.

There are Universalists because there are those who feel that Jesus can be understood. To us the death of Jesus was not to appease the wrath of God, but to win men to God. It was not to reconcile God to man. God created man in His own image. When did God ever cast man away? The death of Jesus was not a blood-sacrifice. Jesus died for a cause and to bring humanity to God's way for every man. The important thing about Jesus is his life. To know his spirit and to be in fellowship with him in his cause is one's highest Christian duty.

There are Universalists because there are those who face sin as real, but not unconquerable. We do not believe in original sin, a personal devil (as some of my ministerial friends do) or in endless and burning hell. Sin is man's failure to obey God. It is man's failure to fulfill his best self. We cannot ask Christ to atone for our sins. We cannot lay our sins on his back. We must accept the consequences of the wrong we have done and realize that there is a certain just retribution for it.

There are Universalists because there are those who believe in the universal quality of religion. I am a Christian. I do not feel any Christian superiority, but I confess I have been brought up in the Christian tradition and oriented in it. It is the religion I know best and I know of no other religion which offers the equal of Jesus of Nazareth, such a sense of charity and service and sacrifice on the part of man for his fellowman. I think it is tragic that some

persons to prove their universal interpretation of religion have watered down, and even belittled Christianity. I believe that by being real Christians we will be real world religionists. Some of us cannot believe, however, that only Christians are religiously correct and alone among the religious men of the world are saved. Religious truth is truth anywhere. The truly religious soul stands on an equal with all other truly religious souls in the sight of God.

There are Universalists because there are those who believe that religion is expressed in deeds. Let me admit that many religions and faiths believe this. Let me honor the tremendous works of good carried on by many faiths. Let me say, also, that often the more intense and narrow a faith is, the more its people will work, and the broader a faith becomes, the more general becomes the activity of its followers. This is a fact, too. Probably no denomination of its size did more in the past than did ours in terms of the larger vision. Dr. Emory Buck, for many years editor of Methodist's ZIONS HERALD, once wrote an article on this very subject. Our fathers worked for education, prison reform, temperance, social service, better government, equal rights for women, world fellowship, slum clearance, bodily and mental health. The tragedy is that we of a later generation have not kept up with their progressive spirit in terms of reform and service. One Sunday as a person left this church she said to me, "I liked your sermon today because I like sermons that fire me to go out and do something." Well, Universalists have done much in the past. We will prove our Faith by what we do now and in the days ahead in the name of all humanity.

Why are there Universalists? Because there are those who find their faith best expressed by it and because through this faith they can best express their religious nature. Let us be unafraid, let us be humble, let us be dedicated and let us dare to believe that the all-important thing is that we find a faith which represents what we can believe and a faith through which we can express our fullest and most complete religious nature.

Universalist and Unitarian young people witnessing the signing of the corporation papers for the new organization Liberal Religious Youth.

Washington Universalists Honor Seth and Corinne Brooks on the Fifteenth Anniversary of Their Pastorate

Dr. and Mrs. Seth R. Brooks at their fifteenth anniversary reception.

Milton R. Volmer, Clerk of the Board of Management; Miss Frances A. Ambursen, Moderator of the church; Mrs. Brooks, Dr. Brooks, Mrs. John van Schaick, Jr.

ON Friday, January 15, the parish of the Universalist National Memorial Church held a reception for Dr. and Mrs. Seth R. Brooks in celebration of Dr. Brooks' fifteenth anniversary as pastor of that church. The reception, held in Perkins Hall at the church, was attended by more than two hundred members. Dr. and Mrs. Brooks were assisted in receiving by Miss Frances Ambursen, Moderator of the church, and Milton R. Volmer, Clerk of the Board of Management. Background music was provided by a string trio, and members of the board and other prominent members of the church poured. Mrs. William H. McGlauflin was chairman of the committee on arrangements, which was made up of representatives of all church organizations.

As an expression of appreciation for his devoted service, the members of the church presented Dr. Brooks with a substantial gift in the form of savings bonds. A leader in religious life in Washington, Dr. Brooks is a former chairman of the Committee on Religious Life in the Nation's Capital, a member of the Citizens Advisory Board on Alcoholic Clinics, and a member of the National Board of Beta Theta Pi. Mrs. Brooks, one-time national president of the Association of Universalist Women, is now treasurer of the D.C.W.C.A. and is active in the Red Cross and many civic organizations. The Brookses came to Washington in 1939 after serving in the First Church, Universalist, in Malden, Massachusetts, for ten years.

The Rev. David MacPherson, pastor of the Silver Spring church, and several members of his congregation joined with the parish of the Universalist National Memorial Church in honoring Dr. and Mrs. Brooks. Greetings were read from Dr. Gibbons, Dr. Lalone, and the Rev. Harold Niles, pastor of the Watertown, N. Y., church.

A member of the parish writes, "Months ago the parish started to plan for the celebration. The idea took hold immediately, and I can truly say that no single group, organization, or individual was more responsible than any other for its success. The parish as a whole wanted to try to show this wonderful couple how we feel about them. It was decided early that no one would have to work that night, but that it would be a happy occasion for everyone. So casting aside all established precedents, we brought in a caterer and a professional string trio, and for once the women of the church and our own fine musicians were free to enjoy themselves.

"The entire affair was a well deserved tribute to a great and lovable minister and his wife who both show their love for us every day of their lives."

Opportunity to Repossess Our Souls

LENT offers us opportunity to repossess our souls. The season calls us to readjust our perspective, to renew our spirits.

Our fathers settled the continent, felled its forests, broke its soil to the plow, mined and refined its ores, built great cities, tore them down and rebuilt them. Their descendants conquered the air and girdled the globe with wings swifter than sound.

The results are at once helpful and destructive, beautiful and ugly, hopeful and terrifying, and much of the time, distracting and confusing.

So widespread is the distraction, the confusion, and the secret terror, that fear grows that destruction is at the heart of our splendid mechanical society.

Such is the pressure of mechanized society that the speed, the noise, and the restless folkways of the urban crowd are transmitted instantaneously to eyes and ears in remotest rural regions.

The rhythm of life is broken by ubiquitous noise, omnipresent crowding, increased pressure and ever quickening tempo. Mechanized, urbanized man forgetting that "to everything there is a season and a time," forgets also the very meaning of urbanity. Becoming thus victims of vulgarity, avarice, and anxiety, men and women (as well as buildings and machines) blow up in this mechanized and pressurized society. The casualty lists increase year by year.

Lent offers us release from the bondage of this fruitless adventure. Lent offers men and women opportunity to rise above the status of passive recipients of mechanical conveniences. Lent offers the hapless victims of mechanical and social pressures a way out of the labyrinth of vulgarity, avarice, and anxiety. Lent offers the priceless boon of repossession of one's soul.

There is nothing mechanical about this way, this process, this Lenten pilgrimage.

It begins with a man, a man whose years were cast in the very cadences of the immemorial rhythm of creation. In Him was seed and the quiet germination of seed. Through Him was such flowering of nobility, such fruitage and harvest of love that his contemporaries could describe Him only as the Son of God, and generations since have seen in Him revelation of the nature of God.

It is no accident that for Lent were chosen the forty days commemorating Jesus' period of meditation in the wilderness.

But Lent is not only the commemoration of a life however noble. For the thoughtful man, whatever his cult or absence of cult, Lent is the quiet germinal time in the seed bed of the soul.

Here, at the roots of his life, man faces himself honestly and more often than not knows shame and remorse. In the silence there is also darkness, loneliness, and fear. But at the heart of darkness is light the light of that basic faith in goodness which is the central fact of our lives.

In such honesty is healing. Then man turns with grateful humility and reverent aspiration from the depths within toward the infinite reaches of the cosmos without. Here he finds strength in fellowship with his fellowmen and all creatures aspiring and struggling upward to greater light and life.

This is Lent. Then take the pilgrim staff and turn home. "Oh, but the world's work must go on." Yes, and it will go on, and yours with it, you overburdened, over-busy extroverts, if you, too, join the Lenten pilgrimage.

Cancel a few buyers-sellers-voters "contacts." Take time to clasp the hand of a friend in simple fellowship. Look without haste and with insight into the eyes of your trusting child. Listen with imagination and sympathy to the words of the queer, the eccentric, the rejected of men. Read a few good books.

Turn off that radio. Snuff out that TV screen. Listen to the wind in the trees, the sea on the shore. Look up at the stars!

Bend to the earth mother and listen. Be still and you will hear beyond the hearing of the ear, you will hear the song of billions of seeds, centers of life, germinating, reaching for the light and new and larger life. "Be still and know." . . .Be still *and you will know* that you are a living soul, a child of the living God!

> "The tumult and the shouting dies,
> The Captains and the Kings depart;
> Still stands thine ancient sacrifice,
> An humble and a contrite heart."

HONOR IS A MUST EVEN IN AN ELECTION YEAR

THE reckless inflammatory accusations being hurled by politicians at each other these days are an insult to the intelligence of American voters. Worse still, these irresponsible charges are an insult to the very integrity of the people.

We are not a nation of liars and traitors because a majority of us kept one party in power twenty years. Neither are we liars or traitors or even careless of the "national security" because another majority of us recently put another party in power and support it for the moment.

The overwhelming majority of the supporters *and office holders* of both political parties have been and are honest and decent people.

In spite of these facts the public prints have recently recorded wholesale charges of the utmost gravity by representatives of each party condemning the other party.

Of course, elections are coming up but this is too dangerous a game to play. If a gang of small boys are playing with matches on the edge of a dry hay field, the villagers had better not just stand looking on in amusement or just stroll by indifferently. If the "kids" don't know any better they must be stopped before they burn down the field and all the adjoining buildings.

We are not small boys but some of our big politicians are acting as though they were very ignorant small boys. Our dry field is a continent. Better stop this mischief immediately before the danger gets out of hand.

Churchmen everywhere and of all sorts can stop this if they will impress upon their own Representatives, Senators, and committee chairmen up and down the line *that honor and decent fair play are musts even in election year.*

BOOKS AND COMMUNIST VICTORY IN INDIA

THE American publisher, Stanley Young, tells in a guest editorial in *The Saturday Review* (February 13) the sad story of his visit with booksellers throughout India. Briefly the story is a narrative of Indian book stores filled with cheap books from Moscow and Peking printed in the native languages and on every conceivable subject.

Mr. Young found only a comparatively few American books and those were expensive. Meanwhile we give technical assistance to India. "We are at present placing our faith above all else in techniques and goods, in 'things' rather than in ideas."

Of our communist opponents, Young says:

> Does he come with millions of rubles for dams, seeds, anti-toxins? He does not. His pack is stuffed with books, magazines, tracts. He has come straight from the ever-rolling printing presses of Moscow and Peking with written matter in all Eastern languages and dialects on the subjects of economics, philosophy, sociology, art, and —shrewdly and ironically enough—religion.
>
> Further, he comes offering his presents to the booksellers of Asia on a consignment basis, and below cost. He floods the university bookshops with hardbound books at the equivalent of twenty cents a copy, whereas in these same shops a limited number of American titles are on sale at ten to twelve times the price. It is not hard to imagine which country's imported books sell.

American policy makers had better wake up to the hard fact that "Know What" is as important as "Know How," and put into operation a plan sponsored by Foundations, publishers and government to get *our* books into India in native languages and within a price range that will successfully compete with the communist products.

LET PRIDE BE HANDMAIDEN OF GENEROSITY

A FLOOD of pleased reactions to our report on Universalist service and outreach in the last number has come to us. They all reflect the pride Universalist people have in their Service Committee and Association of Universalist Women programs. This is as it should be. The programs are worth being proud of, *and* worthy of continued and increased support. We therefore point out the fact that our pride is valid in direct proportion to our support. The Universalist Service Committee work is supported by returns from the Unified Appeal. The Women's work at the Clara Barton and Elliott P. Joslin camps for diabetic children is supported by loyal local men and women, who fill the stockings and the baseballs, and also send along those cheering little documents called checks.

When pride is the handmaiden of generosity, she causeth no man to fall, yea she strengtheneth and maketh glad the heart of man.

"He Took The Cup"

A Communion Meditation

Can we in our comfortable Church feel as that little band felt on that awesome night? We may not recapture the setting — the upper room is a mystery in a day of the one-floor ranch house — no upstairs, no attic no basement.

The Passover meal, recalling God's partiality to his chosen,
strikes no chord amid
the clamor of fear,
the moments of speechless dread
lest hostile men strike with the
impartial death of atomic fission;
we, the comfortable majority, may not feel overwhelmed by those who
fear us or hate us,
persecute us or pursue and
destroy us.
Nor can we, perhaps, sense the excitement of Jerusalem at the
festival season,
the desire of the Romans to keep the peace,
the seething discontent of the Jews, seeing the Roman eagle
in the Temple court.
How remote, how distant, how unimportant are these things to us!
BUT
there were men of flesh and blood,
there were men of human dimensions
with families to support,
body and soul to keep together,
decisions to stand with or fall.
Life, for them too, was a succession of
problems,
anxieties,
frustrations,
sorrows,
pain
and
fleeting joy,
moments of ecstasy,
hours of lingering contentment.
These are our feelings, too.
They bridge the centuries with understanding.
They were fishermen,
tax collectors,
hewers of wood,
drawers of water,
run-of-the-mill men,
even as you and I.
They were common men gathered about
An Uncommon Man;
A man whose stride had marked the dust of Palestine,
whose voice made men pause and consider their lives,
whose trust had shamed their foolish fears,
whose compassion had glorified life for the unfortunate,
whose smile had kindled the dead ashes of despair,
whose touch had exalted,
whose presence had inspired.

They had foregathered in the upper room at a moment of decision.
For, according to those "on the inside,"
this uncommon man was a dangerous man,
setting up a new Kingdom of the Jews
and himself the King —
the Messiah, indeed!
"He'll get his due; we'll put him out of the way. He'll not trouble us longer."
All this reached his ears. He knew his peril.
Now a decision must be made.
Go on, pursue the course to the end, unpleasant as it would doubtless be,
OR
Turn away. Forget about it. Flee.
"He who turns and runs away
Lives to fight another day."
BUT
what about overcoming evil with good?
what about blessing those that persecute you?
what about praying for those that despitefully use you?
He ponders
"Can I betray my own ideals, break faith with these who trust me?
I must decide. *I* must decide."

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"And Jesus took bread, and when he had given thanks, he broke it and gave it to them, saying, 'This is my body, which is broken for you.'
And after like manner, he took the cup, and when he had given thanks, he gave it to them, saying, 'This is my blood which is shed for you.'"
"He took the cup."
No one forced it on him.
There was no pressure from without,
no persuasive arguments,
no debates,
no prizes to win.
There was just the elemental struggle of a man to use his life aright.
The decision was his, his alone.
And — "He took the cup."
Suddenly —
long ago and far away are here and now.
The struggle of the human soul for integrity
and dignity
and honesty
and sanctity goes on.
You are the battleground and you the striver.
And every moment is a time of decision.
Listen to you, asking you:
Shall I give myself for that in which I believe?
Will it be the truth or honest approach?
Is it for better and for worse, or only for better?
Is it for richer or poorer, or only for richer?
Is it principle or expedient, conviction or convenience?
Will it be love, understanding, forgiveness?
Or something less?
A little less?
Much less?
We are common men in the presence of an uncommon man.
In us burns the unquenchable desire to be like him.
Before us is the bread, symbol of the body.
Before us is the wine, symbol of the blood.
And there is a question mark, big and burning, symbol of the questions we put to ourselves, about ourselves.
We must decide.
As for him, "he took the cup."

—Gordon B. McKeeman

Freedom and Truth in Universalism II

Robert B. Tapp

IN the four criticisms just made, certain alternatives were suggested in approaching liberal religion's "dilemma." Our contention is that devotion to freedom and commitment to truth are not incompatible. Unlike Dommeyer and Webb,* we propose to establish this compatibility without resorting to the explicit relativism of moral and theological truth. If this can be done successfully, we can learn to live with our "dilemma." Even more, we can embrace it, not in embarrassment, but with the love that one has for a necessary symbol of creative fellowship. We shall outline the solution by raising six crucial questions. The first three are somewhat abstract, the others more practical.

1. What is an adequate connotation for "truth"? Let us define a true proposition as one that needs no *apparent* correction. Progress in the sciences has clearly hinged upon the relevance of the word apparent. When a given theory no longer fits its data by way of explanation (and perhaps prediction), the course of the scientist is to correct what is now apparently inadequate. Sometimes this operational verification has had to wait for the refinement of tools, as in the case of relativity theory.

True propositions also aim at coherence—not only internally, but also externally. Ultimate external coherence would seem to be impossible. Not just because of the size and complexity of the universe, but because of the complexity and radical privateness of our knowing minds. How can a knowable proposition be held coherent with all phenomena, including the mind which knows it? In the final analysis, external coherence is a logical limit rather than a usable criterion.

Having approached these two standards, however, a proposition must also be in correspondence with "Reality." This is merely another way of stating that it must be communicable and verifiable. For two of us to agree that "That rose is red" not only means that we share a common space-time event (the rose), but also that we live in a common universe of discourse that designates a given perceptual quality as "redness."

Here is the most significant point, then, in the meaning of "truth"—it is a *social* term; i.e. it holds within a given community. "Community" is here taken to designate persons who share certain meanings. It is not *the* public, it is *a* public. If we speak of "public verifiability" as a criterion of truth, we must do so acknowledging this necessary limitation. These "publics," that share and give meaning to truths, are varied and frequently overlap in the sense that a given individual may belong to several. There are religious publics, publics of the several sciences, and ideological publics.

Let us illustrate this by examining the following proposition: "All men are in some sense equal (brothers); there are therefore no superior races." Here is a proposition that, historically, was first held to be true by religious and philosophic communities. As such, it was authoritative and binding. For those who stand within these groups, it remains so. It is internally coherent and corresponds to "reality" as perceived by these communities. Does it only become true, for these people, in the light of twentieth century biology? Not at all. Let us reverse the example. Does such a proposition become binding and true when asserted by a contemporary biologist? Only to those who stand in the community of that science *and* who consider such truths to be morally relevant.

Nor can we say that the proposition becomes *more* true as other publics agree to it. It is true, for us insofar as we commit ourselves to it. And we cannot get *more* committed to a given proposition. We can only say that commitment and truth-for-us are interchangeable. What really transpires when we think the intensity of our commitment is increasing is that the quality of our comprehension (of truth) is expanding.

Adequately to describe truth, then, we must call it both social and personal. Only as a proposition is held to be binding upon us is it true, and only as it is shared by others is it a proposition.

2. What is religious knowledge? All knowledge is knowledge-for-us. So with religious knowledge. A particular community may claim that it shares a given meaning or truth. This cannot be made known *to* us except as it becomes known *by* us.

In this sense, religious knowledge is empiric knowledge. Suppose that a religious communi says: "Follow this practice (pray, for example) an you will come to know Reality (see God), as we

*January, February, March, 1953.

is become released from your anxieties (fears) and enabled to live creatively (lovingly) and happily (with joy)." We cannot properly call this proposition true or false unless we engage in the procedures suggested. Only those who have done this have put themselves in the position to evaluate. This is really a proposition of the same order as: "Train your muscles in a certain fashion and you will be able to run one hundred yards in such-and-such a time."

Embarking upon such empirical validations is a function of our desires or needs. If we want what is promised, we may decide to undertake the discipline. If not, we won't. Our hopes become operative guides when we see examples of what-might-be. For instance, a fast sprinter. Or, in the case of a religious community, a fearless, joyous and loving personality (a saint).

Religious knowledge is knowing beyond doubt that some proposition is true and binding. It is always personal, and always has a price. Like all knowledge, its challenge is an empirical one: "Try it and see."

3. What is freedom? We must distinguish between freedom *from* and freedom *to,* as Erich Fromm puts it. F. Ernest Johnson has recently suggested that "liberty" and "freedom" be used to designate these clearly differing concepts. The first can be a gift, i.e. it can be part of a social structure. For example, in Universalism we are freed from having to believe or disbelieve any particular religious doctrine. More precisely, we have liberty.

True freedom, however, cannot be given to us. It must be earned. And it is earned and learned by assertion. So long as we are torn between alternative courses of action, we are not really free. Curiously enough, it is only as the choice clarifies and a particular course becomes necessary that we become free. We are not free to love our neighbors so long as the option of hating them is a real one. Only when we choose love can we freely and fully love.

Freedom thus depends on knowledge which in turn hangs upon truth. We gain it as we become learners.

4. What is religious liberalism? In the posing of this question, our discussion moves out of the technical and theoretical realm and focuses upon some of our present concerns. Should we still consider ourselves "Christians"? Are we "Protestants"? What is the place of Jesus of Nazareth? Or of Gandhi? Should our churches remain places of worship? And if so, of what? And, that foremost of concerns, how can the true world religion emerge?

Let us begin by describing liberalism in religion as an attitude. If this be correct, we will not be able to deduce a given set of beliefs as "truly liberal" and then view religiosity, either in our own historic past or in other cultures, accordingly. This attitude will be one of sufficient openness not to try to "freeze" any segment of the ceaselessly changing patterns that make up our lives on this planet.

This attitude will be social in the sense that we do not create it. We acquire it, either from some community of our contemporaries or by fellowship with those liberals of the past who will become our teachers. The one thing that they will insist upon is that we do not try to codify, in any absolute way, their teachings. Rather will they remind us to "Walk on." It is we who must live in this day and not they. Any value that their particular teachings may have is solely in the effectiveness with which they point us toward the good life. They will teach us to accept and live creatively within our human limitations—never suggesting that the fullness of truth will come within our grasp. We will be warned by all the examples of men who have dreamed that "truth" might be known and the nightmares that have ensued when they came to feel that *they* knew it.

The liberal attitude, then, rules out any alleged finality in men's descriptions of life's full "Mystery." Our pilgrimage is ultimately oriented to this "Mystery," but we have learned that it is a never-ending pilgrimage. We are capable of discovering sufficient answers, for ourselves and for now, but we are never justified in forcing our answers upon our fellows.

On the other hand, however, religious liberalism is a movement within history. Let us briefly review its recent configurations within Christianity in the Western world to test our definitions. Because it did not presume to know, on Biblical authority, the "how" of the earth's creation, liberalism did not need to fight biological evolutionism. Nor was it defensive when scholars brought the "scientific method" to bear upon religion. Critical historical and psychological studies merely served to increase human knowledge and render more manageable the problems of the day. At an earlier period, liberalism fostered and found an ally in political democracy. So, too, did it welcome humanitarian social idealism as a deeper insight into essentially religious meanings.

In all of these past events, one thing stands out. Liberalism waged a double battle. Against those who identified the limited vision of a particular generation with a fixed "human nature," it insisted upon

change and progress. And against those who justified a given thought system by the irrational appeal to some special "revelation," it insisted upon the reasonableness of "God" and affirmed that what is unworthy of man ought never be imputed to God.

Liberal religionists can be said to form an open-ended community, rooted in mankind as well as influenced by varied thought systems, including those of the historic religions. In our case, the major religious influence has been the Judaeo-Christian heritage. We can now say with historical certitude that Jesus of Nazareth did not "found" a new religion. He stood within a particular type of Judaism, deepened it, and gave it a contagious vitality. Extraneous events in history eventually pushed his followers into the position of preaching a "new" gospel.

Unfortunately the majority of Christians, now as in the past, have been most interested in defining their differences with the world at large. The psychologist would probably see in this an implicit superiority-feeling. Be that as it may, no group has a lease upon any segment of the past. If we still find in Jesus a focus of meaning and truth, let us continue to remind orthodox Christianity that it does not have the *only* interpretation of the significance of Jesus. If we experience difficulty in our contacts with other religious traditions because of such a label, let us examine carefully whether any other *label* would lead to any less confusion. What we are becoming will always speak more clearly than what we or others may choose to call us.

We must grant the possibility of change and progress to any and all of the religions of mankind. And most of us would agree, with William E. Hocking, that no one of the present living religions is at this time ready to become a world faith. Our assertion has been that a religion and a community are in interaction. So with a world religion and a world community. Both will emerge, or fail, together. Real community comes into being as men come to share that which is most significant to them. Put another way, true community occurs when men explore and worship together, in mutually learning to comprehend the "Mystery."

Here, as we see it, is the clue to our role in building a world religion and a world community. We must discover what it is that is most vital to us, and then seek to share this with our neighbors on this planet. And we must invite them to do the same, confident that our mutual exploration, under a common commitment to the bindingness of truth, will deepen and expand our community. No shortcuts will prove lasting. Political and military alliances ideological creeds, philosophical statements—all fa to reach every level of our beings and therefore fa truly to unite us.

Thus understood, religious liberalism is a climat of freedom and an intensity of desire to know mor of the "Mystery." It is the faith of a community tha binds men together in the most meaningful way And being *so* bound, they are enabled to discove freedom and love in their own experiences, thereb making these realities for all men to seek.

5. What should be our understanding of Uni versalism? From what has already been said, it mus be clear that Universalism has been one of the im portant historic vehicles in the development of re ligious liberalism. There is no need here for any ex planation of this obvious point. Two things shoul be stated about historic Universalism in order to pin point our discussion.

First, it did not begin as a new religion. Our spi itual forbears did not find it necessary to reject, *in toto,* their past. Instead they proceeded, with ama ing vigor, to revive a reasonable interpretation o God, working within the Christian framework. Su cessive generations have remained within that fram work, not in ignorance of other options, but in th realization that any such wholesale rejection woul be impossible and artificial, like trying to trade one's skin. Some traditionalism is a necessary pa of our makeup and the course of wisdom is to mak sure that the tradition is a reasonable and worth one. In this sense we can understand the fondne of J. Estlin Carpenter, eminent British Unitarian an scholar of non-Christian religions, for Justin Marty pithy saying: "Whatsoever things have been right said among all men are the property of us Christians

Second, the history of Universalism is only pa tially comprehended by reviewing theological c bates. These represent only part of the total activi of men who lived and worshipped together. W must learn to read between the lines and seek o the "experiential latencies"—experiences whic though unvoiced, form the ground of discourse.

We conclude that liberal *religion* is only fou within the confines of historic *religions.* It does n exist, except as a generalization of scholars, in iso tion. Whether we like it or not, we Universali are liberal *Christians.* As such, we will seek out libe *Buddhists,* and other world religionists and, in so d ing, will come really to share more and more common with them. Above all, we will learn

ecessary and *un*important nature of all denominational labels.

6. What is possible and desirable within present-day Universalism? Since the ratification of the revised "liberty clause" at Andover last summer, *all* things are now possible by way of belief and description of belief. Does this mean that this state of affairs is a desirable one?

If all theological and moral truths are relative, such a state of absolute liberty is both necessary and desirable. If theological and moral truths can be known and accurately described, such a state is neither necessary nor desirable. If, however, it is only our understanding and description of these truths that is relative and tentative, such a state is not desirable but *is* necessary. This is our contention.

The closest religious illustration is found in historic Hinduism. Orthodox schools of Indian thought have ranged from atheism through dualism to absolute non-dualism. And yet the central focus of Hinduism has never been the conceptual scheme chosen but rather the experience, sought in common, of *knowing* That which can only be inadequately described. To be sure, all Hindus accept the authority of the Veda, but interpret this freely. Liberal Christianity has much to learn from this 2500-year, living example of *religious* "non-heresy." We can develop a Western parallel, and even improve the pattern, if we choose.

Let us again resort to a political analogy to clarify this line of reasoning. The American tradition, at least up to the time when the Supreme Court upheld the Smith Act, has affirmed the desirability of an absolute liberty of thought and an almost absolute liberty of speech and action. Does this mean that Americans did not care about the truth of political theories, or did not feel that one theory was any better than the next one? Not at all. It meant two things. First, that we saw in history a dynamic changeability and therefore refused to take any particular theory as eternally true and useful. Consequently we had to keep the door open for new and better future theories. This meant taking the calculated risk of liberty. Second, it meant that we had learned that the admission of the truth of any particular theory, even of political democracy, opened the door to tyranny. *Democracy must be freely chosen if it is to survive as a living society;* it cannot be forced.

Just because the American experiment has kept the door of liberty well-opened, it has avoided the revolutions of desperation that have plagued other systems, no matter how well-intentioned their origins. And the shared conception of the good society has expanded throughout the years. Witness the fact that social security, once a bitterly partisan issue, was assumed to be good by both Presidential candidates in the recent election.

Universalism has been shaped by the same forces that have shaped American democracy. Thus we can see that a framework of liberty of thought is a desirable risk because it develops the flexibility necessary to progress. But we must also remember that the continued searching for truth in those things that matter most is also essential to progress. Let us not assume that because we have rendered theological and moral liberty *possible,* we should henceforth suspend consideration and discussion of our variety of views on these matters. Only as we do so will we become a sharing community. Only as we become such a community will we be ready to contribute to the desired world faith.

SUMMER INSTITUTES 1954

YES, there will be Universalist Summer Institutes in 1954, a full schedule of them. Your education department and your institute committees are hard at work planning for a very worthwhile summer of educational opportunities for church men and women.

You will be hearing from your Education department all about the programs soon. In a near future number you will also get the story in these columns. So plan to strengthen your parish leadership this summer by sending delegations to the summer institutes.

Thomas Potter House, Murray Grove, New Jersey. This is the historic Potter House where John Murray made his decision to preach Universalism in America. This picture of this old building, precious to Universalists, should have been run with Norman M. Welsh's story last month. By error, we pictured the Potter Meeting House.

IN THE SANCTUARY

William Wallace Rose

Every church building is a sanctuary, or should be, a place devoted to sacred use. It is only a holy place as we make it so. That means to enter quietly, thoughtfully, conscious that a great experience is in store for you. A few words of greeting are permitted, if the worshiper arrives early. But this is not a social affair, and the people should go speedily to their seats, utter a silent prayer, and spend the time in meditation or reading from the hymns and prayers of the hymnal.

Then, when the organ prelude begins, let yourself become "lost" in the subtleties of music, for this is an occasion for adoration and praise.

Ever in the conduct of worship we must "seek" if we are to "find." But more, we must help others to seek. So sing with full voice and heart, making "a joyful noise before the Lord." Make the entire service of worship an act of devotion performed *together.* Then before we leave, show the cordiality and friendliness which the fellowship of kindred minds demand.

Let the church be to us a sanctuary.

Fortunate indeed is the church which has a chancel from which minister and choir lead in worship. (Thus were we blessed when, in 1940, the Mabel Abbott Hutchinson Memorial Chancel was constructed, through the generosity of Samuel C. Hutchinson.)

We are too familiar with the all-too-common arrangement: the central pulpit, with minister and choir facing the people, suggesting and creating the psychology of a lecture platform or a concert stage, (to say nothing of detracting the attention of the worshipers), the communion table on the floor below, and high above all, the organ pipes (dummies) for show purposes.

What is then the function of the chancel arrangement in worship?

The word itself, from the Latin "cancelli" means bars or lattice work which enclosed the space about the altar. In some liturgical churches you still find this open screen barring the people from the holy of holies.

In non-liturgical churches, the chancel is merely elevated and the communion table takes the place of the altar as the central object of veneration, because it signifies fellowship rather than blood sacrifice.

The choir, while visible, is divided right and left, facing each other at right angles. This forms two sides of a hollow square of which the congregation is the third, and the communion table the fourth, or focal point, to which all eyes are naturally directed. The minister's place is likewise inconspicuous, half facing the communion table.

And now, behold! The people in church have become a congregation, not an audience. The choir is singing to God, not for man. And the minister, when not actually leading in worship or preaching, is sharing the service along with the congregation and choir.

Which you must admit is the way it ought to be!

THE MIRACLE OF MONEY

Money is your representative. It represents life, toil, industry. And that is what the Church requires—a vast amount of human labor and devotion.

For every dollar you give to the Church — local or national — you are, in a sense, giving so many minutes, hours and years of your time, work and self. With these you are building into the structure of your community and your world the virtues of high ethical character and the ideals of universal brotherhood.

It is one of the miracles of money that while you are busy at your desk or bench, you also through the gift of money can be working at the same time for the advance of Universalism.

Universalism is put into action by Universalists through the many programs of The Universalist Church of America. Your contribution to the Unified Appeal represents a part of you put into these important projects.

In an article entitled, *Immortal Money,* the Rev. Jay T. Stocking, D.D., says, "Money is life done up into convenient form for storage and use." What kind of storage and use? Cold storage and ill use are not Universalist methods. Your use can count constructively.

Invest a good part of yourself in Universalism through the Unified Appeal. Make the miracle of money work for universal brotherhood through you and the Universalist Church. —J.A.B.

Adapted in part from the *Lawrence Massachusetts Universalist.*

The Unified Appeal
Universalist Church of America
16 Beacon Street
Boston 8, Massachusetts

I enclose check for $ as my investment in universal brotherhood through The Universalist Church of America.

Please credit it to my church in .....

(signed) .....

(address) .....

Conversations With Universalists

CORDIAL greetings, good Universalists! What exciting news I have for you! But it will be over month old when it meets your eyes. Believe it or ot, by the end of January six Universalists had re-ponded to my request for reactions to these monthly hats, four by letter and two verbally. They came rom widely scattered areas — England, Brooklyn, ur east and west coasts, and the Midwest. All were avorable, too, wanting these informal efforts con-nued — though there were no suggestions as to naterial and title. How grateful I am to these re-ponsive few, an encouraging elite among us!

Sunday after Sunday our ministers pour forth heir souls in sermons, torrents of noble ideas mighty nough to revolutionize the world for good or, at east, to stimulate local improvement. What is the esponse? With monotonous regularity on leaving fter services, parishioners grasp the pastor's hand eartily, murmur cordially, "That was a powerful ermon," and then go home to their same old lives. hat's all most of the time. Nothing happens. There no positive, vigorous responsive action. Ministers re a rare breed indeed, who doggedly carry on heir essential work with vitality and vision — de-pite such disheartening response and starvation sal-ries.

Of course, if a minister but nudges some sacred ow of his members' fixed beliefs or customs, then e gets positive, vigorous responsive action — and ow! He's lucky if he doesn't lose his scalp as well his job. Likewise, let some incidental sentence ere only hint at some highly controversial issue, nd my head would be the bloody target for a bar-ge of brickbats, written and verbal. In a way even ch response may be better than none. While of oubtful constructive value, at least it demonstrates at Universalists still retain a certain alertness and tality. We can respond!

But, by and large, save in areas of intramural con-ntion, Universalists seem fatally unresponsive to heir responsibilities to Universalism. This is re-aled in so many ways. Of necessity those serving niversalism at your denominational Headquarters e denied even the meager weekly encouragement the passing handshake and comment. We send ndreds of letters and notices to Universalists for advice, routine reports or action on important matters. Astounding is the large percentage from whom no replies whatsoever are received, regardless of how vital the business. For all the tangible evidence we receive, a goodly number of Universalists might be dead.

It causes one to wonder. Maybe the soundest religion in the world languishes because so many Universalists are so unresponsive. What is wrong with us? Are we disinterested, unconcerned? Are we so preoccupied with ourselves, surfeited with pleasures, bogged down by business, that our sluggish spirits can no longer respond to the needs and demands of Universalism? Are we infected with the dry rot of indifference — far more fatal than differences among us, as one of our thoughtful ministers has observed?

There's a pertinent verse in the Bible which runs, in part: "Thou are neither cold nor hot: I would thou wert cold or hot." (Rev. 3:15) So respond with some reaction to every Universalist stimulus, whether it be from minister, layman or denominational official; respond positively and vigorously, whether it be favorable, unfavorable or neutral. But, respond! Then we shall know, at least, that Universalists are alive. And there cannot be much life to Universalism unless Universalists are alive — all of them!

—BRAINARD F. GIBBONS

As there is no screen or ceiling between our heads and the infinite heavens, so is there no bar or wall in the soul where man, the effect, ceases, and God, the cause, begins. The walls are taken away. We lie open on one side to the deeps of spiritual nature, to the attributes of God. Man is conscious of a universal soul within or behind his individual life, wherein, as in a firmament, the natures of Justice, Truth, Love, Freedom arise and shine.

—RALPH WALDO EMERSON

WESSELL

(Continued from Page 60)

ton — environs the like of which no other city on this continent has."

It may be of passing historical interest to note that these first inaugural exercises were also scheduled for half-past ten in the forenoon, although on a Saturday rather than on a Wednesday and in the month of August rather than in the month of December. Perhaps it would be well to express the hope that any further resemblance between that day and this end at this point, for in 1855 many people had to stand and many could not even get into Ballou Hall which we are told was "crowded from basement to roof." The special train from Boston was also delayed and did not arrive until 11 o'clock. The train bearing Mr. and Mrs. Charles Tufts failed to stop at Somerville and a committee, perhaps an *ad hoc* committee, was appointed to fetch them posthaste in a carriage. We are also told that at the luncheon following the exercises an hour and a half was occupied in seating the company, which by my calculations must have meant that no one had lunch until after two o'clock.

Our historian also reports that "an hour more was consumed in gastronomic exercise." In describing this luncheon a newspaper reporter stated, "A blessing having been invoked by Reverend Mr. Laurie the dinner was discussed in a way that reflected honor on the caterer and demonstrated the healthiness of the assembly."

It is perhaps also significant that our recorder of the first installation exercises in the history of Tufts College makes only a casual reference to the fact that the president delivered an inaugural address while several paragraphs describe the toasts which were offered at the luncheon following the exercises.

The final toast was in my opinion the best. The account of it states:

"The treasurer of Tufts College was the next toast. The treasury being empty we this day draw on the treasurer who will honor our drafts at sight. B. B. Mussey, Esq. arose amid cheers and stamping, and proved the treasury not empty by showing that out of $45,000 received for building expenses, $40,000 had been paid out, leaving $5000 in the treasury."

We note also that the Reverend E. H. Chapin of New York responded to the toast: "Knowledge is power" so eloquently that many pledges of financial aid resulted from his speech.

Perhaps the committee planning this affair today has made a mistake in not expanding the luncheon program to include similar toasts and addresses.

In further description of the college itself the article recounting Dr. Ballou's inauguration includes the following:

"The pecuniary prospects of the institution therefore are quite as flattering as could be expected. In this respect it may challenge a comparison with any similar seminary at its opening in the country. Its faculty is said to be able and worthy of the confidence of the friends of liberal culture. I believe some thirty students have been admitted to its advantages; which to say the least is a very respectable number. On the whole therefore I came from the exercises of the day more sanguine as to the success for the undertaking than ever before. The general sentiment of those who were present seemed to be 'Let us thank God and take courage."

The general sentiment described by the reporter is, of course, a mingled one, mingled confidence and concern. Contradictory though these may be, they might well mark our feelings today. Tufts College has come of age, has passed through infancy, childhood, and adolescence and now as a mature institution is assuredly on the threshold of great things. In its financial stability, in the high quality of its faculty and student body and in its growing physical resources there is a deep well of encouragement and optimism from which we can all draw.

Today Tufts calls upon men of vision to be the architects of its future. In the Board of Trustees, in the administration, in the faculty, in the alumni body, and in the student body our leaders must design with a bold hand and with broad strokes. But the boldness and the broad sweep of our plans must be directed to one objective, high quality. By so being and by so doing Tufts will achieve the greatness which is so assuredly to be the mark of its second century.

What are the watchwords which should guide our bold and broad design, to insure that high standards will characterize our efforts and our goals?

The first is father to them all. Tuft unique role is and will be that of small university of high quality. As university it assembles a faculty an a student body representative of a ric and broad range of man's intellectu interests and accomplishments. In or day we draw lessons from the histo of ancient Rome and examine th latest techniques in root canal therap devise a more effective electronic i strument for the nose of a high alt tude rocket, and study America's ro in international trade. Osler, Ruben Einstein, Beethoven, Plato, John Ma shall, Keynes, and Malenkov may a be in the classrooms at any one hou The list of men and their fields cove all of man's history and all of man deeds, includes the strong and th weak, the praiseworthy and the tra torous. Yet our role is to be a sma university and by virtue of that fa we have within us the potential for th ideal relation between teacher and pu pil, not Mark Hopkins and the lo but one in which teacher and pup realize they are learning together. Th number of small universities of hig quality is few, number them if you ca Our most important trust is to guar and retain that role, to resist the eas temptation of bigness, and to strengt en instead the richness and the pe sonal nature of our students' int lectual experiences.

For 100 years Tufts with wisdo has called itself a college. It is tod in fact a university. To fill the ro I have described and to make it pla beyond our own limited and circu scribed province we should, as rapid as the legal process permits, becom university in name also. Let us ho ever continue to use and cherish t name Tufts College which would th mean the undergraduate schools of l eral arts and engineering. The Me cal School, the Fletcher School, t Dental School, the Graduate School Arts and Sciences, the School of Re gion and the Division of Special Stu ies would with Tufts College and Ja son College make up Tufts Universi

A natural product of our univ sity character is our concern for ma ideals and his general education on one hand as well as his professio competence on the other. These jectives are not antithetical as so educators would have us believe. It true that the undergraduate colle

oston Universalist Club sponsors reception and dinner for Dr. and Mrs. Gibbons. The Boston Universalist Club nd the Churches of Massachusetts and Connecticut were hosts to Dr. Brainard F. Gibbons, new General Superin-ndent, and Mrs. Gibbons at an informal reception and dinner, held at the Charles Street Universalist Meeting House, oston, Monday evening, February 8. Dr. Gibbons challenged individual Universalists to intensified loyalty to their urch in his address "Revitalizing Universalism." The pictures above show at the left Dr. Elmer Colcord, minister the First Universalist Church of Somerville, presiding, at the dinner; to the right, guests greeting Dr. and Mrs. ibbons in the center of the reception line.

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ve had special responsibility for the rmer and the graduate schools the ecial responsibility for the latter, yet h should have the dual concern. here is dignity in both, there is adth in both, and intellectual en-htenment can come in either pur-t. Our graduates live and our grad-es work and it is for us to see that y are well equipped for both al-ough we must recognize that when confer upon them their baccalaure-or advanced degrees we are only ting them on their way.

Perhaps more important than such cific aims is the spirit in which we proach them. It is my hope that our rit will be one of experimentation d cooperative effort. Experimentation ks more effective ways and methods includes also the derivation of ler ends. In that task may we all rk together for the common good — ulty, alumni, trustees, and students. e charge and the challenge, may I say again, are not mine alone.

The general attitude of the assembly gathered for the installation of the first president of Tufts College was, you will recall, one of mingled confidence and concern, of gratitude to the Almighty, yet an expression of the need for courage for the future. The basis for our confidence today is in solid accomplishment and in a high appraisal of our assets. Perhaps my remarks should end on such a note of high optimism but my conscience will not so permit. My deep concern is that in keeping our sights on distant and idealistic goals we will give but a passing glance and express but a casual interest in the means and the methods which will bring us to those goals. I am concerned that ends will blind us to means, and that we will measure our progress in form without examining the substance.

These oversights and this blindness represent the social diseases of man and his institutions. Communism and totalitarianism in any form are such social diseases and their great moral weakness stems from the justifying of any means or practice by virtue of the validity of the goal involved. In achieving the objectives we set for ourselves at Tufts College let us ever be mindful of the moral quality of our endeavors and of our success. Only then will we earn and merit the broad and continuing support of men of good will, only then will we be fulfilling the fundamental mission that is ours as an educational institution.

May I remind myself, and in so doing remind you, that the measure of our progress and the stature of our greatness will not be found in installation speeches. Our ideals and their realizations will be unfolded in our steady march forward from day to day. Join with us, I say, in the great accomplishments of the morrow.

Reactions Of Our Readers

WHATEVER WE'RE NAMED, WE'RE LIBERALS UNASHAMED

To the Editor:

By reason of the success to date of the movement towards Federal Union of our Universalist body with the Unitarians, it might be opportune to consider a name for our members which would signify the acceptance of our joint interests. I suggest the title: "Universitarian" as befitting; while for the combined organization, as we shall ultimately hope to see it emerge, the designation: "Universitianism" might not be considered too cumbersome.

If, however, more concise descriptions can be used, I should be interested to learn what are forthcoming.

—Clifford W. Parkin
North Hatley, Quebec

RELIGIOUS LIBERALISTS TOUR CONTINENT

To the Editor:

With the object of contributing still further to Anglo-American Unitarian-Universalist understanding and friendship I shall be repeating this year my venture of 1953 when Religious Liberals from Britain, Australia, and America traveled in holiday fellowship through France, Switzerland and Italy.

American and Canadian readers of *The Universalist Leader* and their friends visiting Britain during the coming summer are sincerely invited to join their British brethren in June, July or August when Unitarian holiday parties will be leaving London for Holland, Switzerland and Italy.

All the parties will be led by Unitarian ministers and the main cost of each tour will be very reasonable.

Please write to me immediately for further information.

—George W. Parkinson
(Unitarian Minister)
32 Windsor Road
Doncaster, England

WE DO MOST EARNESTLY APOLOGIZE

To the Editor:

I feel I must write "a letter to the editor," since a committee consisting of hardworking members from the Canton church have been slightly slighted, through a misunderstanding I am sure.

In the January issue of the *Leader,* mention was made of the gala celebration of Dean and Mrs. Angus MacLean's twenty-fifth anniversary. While you called attention to the superb work Max Kapp did on the evening of the reception, you mistakenly attribute the planning for the affair solely to Dr. Kapp.

Dr. Kapp played a very significant part in helping to plan the reception, but I feel the other members of the committee should be remembered also. Dr. Kapp himself, and Dean and Mrs. MacLean, would wish also to have the other names "spread upon the books." They are, besides Dr. Kapp, Dr. Edson R. Miles, Dr. Ellis Pierce, Dr. Miles Rodehaver, and Dr. Robert Tapp.

—Theodore A. Webb
Canton, N. Y.

ON THE UNIVERSALIST SERVICE COMMITTEE'S RYDER CENTER IN CHICAGO

To the Editor:

The area meeting in Chicago was a real success and I only wish that there could have been many more people present. The new Ryder Center is truly wonderful and we are most fortunate to have this opportunity to do a significant work in the area of public issues.

—Carleton M. Fisher
Wausau, Wisconsin

THE MacPHERSON SALUTES THE MacLEAN

To the Editor:

I have read and reread Frank D. Adams' magnificent address at the installation of our General Superintendent.

Congratulations on your tribute to the MacLeans. I managed to save the notes on talks Angus gave at Shakamak in 1941. He certainly is a spiritual descendant of the old Hebrew prophets at their best. A Rabbi once told me, "All you Scottish preachers stem back to the Hebrew prophets." I said, "Of course we do and we are proud of it."

—Walter H. MacPherson
Joliet, Illinois

A CHEER FOR DR. ADAM

To the Editor:

The January issue of the Leader a very fine number. The sermon Dr. Adams is a masterpiece. It is genuine challenge to every Universali far and near.

Congratulations on such a good b ginning for 1954.

—Ollie S. Cunningham
Towanda, Pennsylvania

RE FEBRUARY LEADER

To the Editor:

This current *Leader* is a particular good one. I enjoyed it immensely.

The article on "Just Retribution fo Sin" gives the proper amount of hu mor to balance into perspective th rest of it.

Milton M. McGorri
Orono, Maine

THE LEADER LIKE AN OLD FRIEND

To the Editor:

I am enclosing three dollars to ren my *Universalist Leader.* My eyes ha been bothering me and I do not get t *Leaders* read as completely as I wou like to. The *Leader* is like a friend me and don't think that I could without it.

May God bless you with the go work.

—Mrs. Ethel Hic
Decatur, Illinois.

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Our Library Desk

MARY TUDOR
By H. M. F. Prescott
The Macmillan Company, New York
Price $5.00

This is a many-storied story. There s the story of a time, not too long go, when religious, rather than politi-al, ideologies were the anxious con-ern of the governors and the governed. t was in the days when the religion f the ruler was also that of the sub-ects, or the rulers knew the reason vhy. Specifically it deals with the eigns of Henry VIII, Edward VI and Mary Tudor. Times of anxiety, perse-ution, torture, for the bewildered, the cheming, the conscientious people of England. Under Henry, the nation vas declared independent of the Pa-acy, but aside from the confiscation f church properties, the execution of tubborn papists, the rapid succession f queens, there was little change in he formalities of the common wor-hip.

Under the reign of the boy, Edward, he innovators had their day. Cranmer, atimer, Ridley, were enabled to trans-orm the religion of the land from a atin to an English system. The Book f Common Prayer was produced, the Mass and the Confessional were bolished, and a congeries of raucous-oiced reformers, each with his pe-uliar bias, made the country a mad-ouse.

Then came Mary, whose dream it vas to restore all as it had been in the appy days of her childhood when ngland was truly and loyally Catholic nd her king was called "Defender of he Faith." Then, indeed, there were rture and massacre inflicted upon the enighted people. All in the cause of eligion.

There is the story of conniving poli-cians who surrounded the three onarchs. Especially the story of War-ick, Duke of Northumberland who anipulated the tender-aged Edward, id nearly succeeded in making his ccessor the tragic Lady Jane Grey. ll through the turbulent period there ere the ambassadors of the imperial urt, encouraging Mary to stubborn-ss through her time of exile from e court, intimidating the ministers the government, scheming for the return of England to the waiting arms of the Catholic Church.

Moving through all the several stories is the pitiful, the tragic story of Mary. For a time, cut off by her father, forbidden to see her mother, abused by the ladies appointed to supervise her, her only solace was the Catholic service. Due to these pressures, she thought of herself as Spanish rather than English. No matter how insistent the court, she refused to give up the *Mass* in her own establishment. Only once did she yield to expediency: when she longed to be reunited with her father, she signed a paper in which she abjured the Catholic religion. She never forgot that lie.

When, acting with characteristic courage, she insisted that she was queen, following the death of Edward, she rallied a loyal following large enough to make good her demand, and defeated Northumberland. It appears that, at first, she wished only to restore the Catholic system and thus depend upon the people to be joyful with her. She soon was rudely awakened to the fact that a great part of the people had no desire to become Catholic. So the persecutions and the tortures began.

In spite of the cruelty associated with her brief reign, we cannot but feel pity for the unfortunate woman. Her marriage to Philip was but a travesty. Her refusal to put Elizabeth out of the way was politically foolish, but understandably human. She possessed conscience, but not guiding wisdom. She feared no man. She feared only the making of decisions. She died with a despairing sense of having failed in achieving her life's purpose.

The whole book is the story of a woman, basically good, who was thrown into a situation beyond her depth. And we must never forget that back of her stood the Roman Catholic Church. It must be conceded that repeatedly the continental church authorities cautioned her to move more slowly, not because they were tolerant, but because they were worldly wise.

It is significant for us to note that Mary's reign was at the end of the period when men were burned at the stake for the good of their souls.

This reviewer is impressed by the knowledge that H. M. F. Prescott is not a Catholic. He is moved to wonder by the interesting way this sober, fully documented, account is written, by the flashes of humor, the passages of rare sympathy, the allowances for the times.

—Donald B. F. Hoyt

PARTNERS IN PRAYER
A family Book of Devotion
By Charlotte Marvin Clough, Editor
Doubleday and Company, Inc., New York
Price $2.95

"The purpose of the book," says the editor, "is to aid those who want to establish a daily prayer time in their lives. The book is arranged in this pattern; first, an essay on some aspect of prayer (e.g. A Cure for Ineffectiveness) by a well-known author, followed by a Bible reading, a devotional message and short prayer for each day of the year.

It is for the most part a very routine book, the essays seeming almost the hasty rehash of old talks or sermons, condensed for lack of space. The essays seemed to lack the fresh approach, and, what is more important, that quality of enticement which might tempt some who desire to establish such a daily prayer time to venture into it with expectation and imagination.

Perhaps there is no new approach to this matter of prayer. Or perhaps those who have established the habit see no need for exploring new facets of it, because what they now have satisfies them.

There are, of course, great truths in the various essays. These truths become the core of the meditations, written by the editor. It is never harmful to practice meditation and prayer. Perhaps this book may help some. If, however, one wishes to explore the meanings and techniques of prayer, there are better books already in print. As a source of meditations, it falls short of many other more familiar volumes. If one desires the mediocre in combination with the mediocre, you may find exactly what you seek here.

—Gordon B. McKeeman

Association Of Universalist Women

16 Beacon Street, Boston 8, Massachusetts

Camp Rockwood, Bethesda, Maryland, where A.U.W. Board will meet.

EXECUTIVE BOARD TO MEET

The spring meeting of the executive board of the A. U. W. will be held the week of March 29 at Camp Rockwood, owned by the National Girl Scout organization, and located at Bethesda, Maryland. Mrs. Irvin C. Brown, A. U. W. Financial Secretary, has made arrangements with the Girl Scout executives for the board to enjoy the privilege of meeting at Rockwood.

The regular business of the meeting will include reports from all departments and committees; the 1954-55 budget will also be adopted at this time. Special items of business will include making plans for summer institutes, the fall meeting with the State Presidents' Council and other leadership training programs. The board members are also looking forward to meeting with the women from the National Memorial Church, Washington, D. C. and from the new church at Silver Springs, Maryland.

MARCH DATES TO REMEMBER

March 3 — Ash Wednesday is the traditional date for the observance of the annual Service of Dedication for all Universalist women. "Am I My Brother's Keeper?" is the theme for this year's service which was written by Mrs. Donald B. King, president of the Illinois A. U. W. and wife of the minister at the Hoopeston Church. Copies of the service are still available and may be ordered singly or in quantity from the A. U. W. office.

March 5 — Many Universalist women will share in the World Day of Prayer, sponsored by the Department of United Church women. First held sixty-seven years ago, this service has grown from the simple devotions of a small group until now it is held in one hundred eighteen countries and in nineteen thousand communities in the United States. Beginning at dawn in the Tongas Islands, services will be held as the earth rotates until the twenty-four-hour vigil is ended. The theme for 1954 is "That they may have life" and the service was written by Miss Sarah Chakko of India, one of the leaders in the field of educatio for women in her country. An interest ing biographical sketch of Miss Chakk appeared in the January *Church Wom an,* which is all the more meaningfu since her very recent death has take from us one who had so much to con tribute to her people.

While the A. U. W. is not included in the national General Department of United Church Women, we feel certain that our women will help to "Fil the Churches" on Friday, March 5, fo this annual interdenominational serv ice.

CAMPING IS BIG BUSINESS WITH A HEART

We returned from the Convention of the American Camping Association held in New York City from Febru ary 3 to 6, with the feeling that camp ing is really big business concerne with children and youth of America It was a thrilling adventure into th world of camping to mingle with wel over a thousand men and women fro all parts of the country who had common interest. We are very hones in our conviction that these men an women were infinitely more conscio of what happens to children tha about their monetary gain in eithe owning or directing a camp.

Eager listeners crowded into class rooms to hear great talks from exper enced speakers. They went away wit filled notebooks and hearts uplifte by the knowledge that they would b better able to serve our children.

We are very happy to tell you tha the Clara Barton Birthplace Camp ha passed the minimum requirements fo membership in the American Campin Association and to assure you that th Elliott P. Joslin Camp will pass wit flying colors when it is examined i 1954. Thus we are aligning ourselv with a great and growing professio in the field of education. We shou like to share our whole experien with you if it were possible We a proud of our camps. We told the sto of how they happened to be and ho they have grown to many, many cam leaders during our few days in Ne York. They were interested and th were thrilled by the story. —A.E.

Department of Education

Universalist Church of America, 16 Beacon Street, Boston 8, Massachusetts

CONCERNING CULTURAL INHERITANCE

Recently newspapers carried two tories: one to the effect that more and nore business firms are requiring sales- nen who have college educations; the ther concerned a young man who was ninterested in going to college until wo years after being graduated from igh school, when his associate in the lling station was promoted and he vas not, because the associate had a ollege education.

In this day and age our churches re amiss if they do not help young eople to see the employment aspects f knowing cultural inheritance. How- ver, the real responsibility is to help he child explore, discover, and ap- reciate the riches and the meaning of he cultural inheritance in all areas of fe.

In religion, common practice has een, and in great degree is for each eligious culture to strive to indoctri- ate its children into its point of view. Within Christian tradition there are Roman Catholic, Greek Catholic, and ome two hundred and fifty brands of rotestant traditions, many claiming to e the "only true religion." Then there re Judaism and the other world re- gions. Therefore, while we may seem o have been born into one culture, ctually we have been born into many. rade, communication, world wars, asy travel, have taken millions of peo- le out of their "own" cultures into ntact with other cultures. Many con- icts are cultural conflicts, whether of eligious, economic, or of political na- re, national or international.

How shall we share cultural inherit- ce with today's children?

In one world, will emphasizing only Christian" or any other so-called cul- re do? Within "Christian" culture mere indoctrination of inherited be- f valid?

Orthodoxy answers "yes" to these estions. The religious liberal can- t.

A study of any one aspect of our n culture reveals *development* in lture: development in agriculture, for ample, from its primitive forms to its scientific and mechanized forms.

Sheer indoctrination presumes that all truth is known. Indoctrination attempts to deny and prevent change, growth, and development. And yet change, growth, and development have come in our history, wondrously so.

For the religious liberal, and certainly for the Universalist, culture is not a pill to be swallowed without question. It is a gift to be explored, understood, appreciated, evaluated, and added unto. Our boys and girls can imagine why ancient peoples thought the world was flat but they test the idea by modern, scientific knowledge and leave the idea in its historical place.

For many years archeologists worked with historians and geologists in estimating when the last glacier passed over Wisconsin and how old are the relics in ancient tombs. Then, in 1947, Dr. Willard F. Libby discovered that carbon-14 is radioactive and that a geiger counter can measure its age and therefore measure the age of the trees mowed down by the glacier and the age of relics containing carbon-14.*

Life isn't fixed! Life grows. Knowledge grows. Insights grow. Men themselves create.

See, then, the vital meaning of the exploring, experiencing, testing approach we recommend in education. See the folly of dogmas which presume all truth is known. We test not to destroy the old but to find the truth written in the nature of things. "Universalists avow faith in the authority of truth, known or to be known." Instead of viewing cultural inheritance as a pill to be swallowed without question, we test it, evaluate it and teach our children to test and to evaluate.

By its very name, Universalism has concern for all peoples and for universal truths. So far from thinking that any one culture has all the truth, we seek to discover the experiences and appreciations in other cultures that are common to our own. Those of us who respond to the beauties of nature have this in common with the Hindu (and many another man) who does likewise.

*The non-scientist may find the story in Ruth Moore's fascinating *Man, Time, and Fossils* (Knopf).

In seeking common pathways there is a long way to go. Chester Bowles, in his *Ambassador's Report,* tells of the Bowles family returning from India to Connecticut and of his son Sam in Connecticut taking a course on "World History," which course began with Egypt and ended with America, ignoring Asia!

The depth of understanding needed is pointed up by F. S. C. Northrop of Yale in his *Ideological Differences and World Order* (Yale Press) and in his article in the January, 1954, *Christian Register.* He reports on the experience of Professor Clyde Kluckholn who spent several years with the Navaho Indians only to discover that he did not understand them until he began to think in the terms the Navaho themselves think, not according as the white man thinks.

So must we seek to understand the Navaho. So must we seek to understand all other people. One ingredient for avoiding conflict of cultures is the understanding of cultures.

Concerning the cultural inheritance we have from humanity, let us appreciate its richness, especially when we are pained by its follies. Let us not swallow any one brand of culture and tradition blindly but always test and evaluate. Let us do likewise with the differing ideas in our denomination. *Let us do likewise with our own ideas!* Let us seek understanding of other cultures, that their riches may become ours and that men of earth may find common pathways to truth and peace. And let us live creatively, each one of us enriching the stream of human culture by the creative contributions of his own life.

—Edna P. Bruner

ACHENBACH RESIGNS FORT PLAIN PASTORATE

The Rev. Lyman I. Achenbach has resigned his position as minister of the Universalist Church of the Messiah, Fort Plain, N. Y.

In January, Mr. Achenbach completed five years as the successful minister of the Fort Plain church.

News of Churches and Church People

DR. PRISCILLA WHITE HONORED

Dr. Priscilla White

Dr. Priscilla White, known to many Universalists as the physician in charge of diabetic care and general health at the Clara Barton Camp and the Elliott P. Joslin Camp, was one of two women physicians of Boston honored for distinguished achievement on January 24, 1954.

Dr. White received the Elizabeth Blackwell Citation for her work on diabetes in childhood and during pregnancy.

The citations in honor of Elizabeth Blackwell, first woman physician, were established in 1949, the 100th anniversary of her graduation from medical school. Dr. Blackwell founded the New York Infirmary, which is celebrating its 100th anniversary this year.

CHICAGO UNIVERSALISTS TO ERECT CONTEMPORARY BUILDING

The First Universalist Church of Chicago under the leadership of the Rev. David Cole will start construction this spring on a new church building. The building, which will stand in a noisy metropolitan area, has been designed to provide shelter from noise and at the same time give interior spaciousness and access to the open air and sky.

The plan consists of two buildings, with a courtyard between, a perforated wall enclosing the courtyard. The total size is ninety-two feet square. The building on the left is the Sanctuary, which will seat about one hundred and seventy-five people, with another thirty in the balcony. In back of the Sanctuary are the offices. Under the arcade, or colonnade, is a place for a mural, something suitable for religious liberalism, probably of an abstract or modernistic type. The building on the right is the education building, consisting of two floors. In it are the kitchen, classrooms and large fellowship hall. The west wall of the education building is solid glass, looking out over the court and the mural. In the court there will be a pool, with a bridge connecting the two buildings. It is planned to have a sculpture and other *objets d'art,* making the court a place of beauty. The concept of the building is to create a structure where one may find sanctuary and repose away from the city. The wall and lack of windows shuts out the noise and dirt of the city, creating an inner experience of worship and renewal. This will not only be a center for liberal religion, but with the court and education building, it will be a center of art, education, community welfare and music.

ATLANTA'S UNITED LIBERAL CHURCH

The new United Liberal Church (Unitarian-Universalist) of Atlanta, Georgia, was organized on the evening of January 20, with one hundred and twenty-seven members representing eighty-one families, in a meeting marked by prophetic enthusiasm and sincere accord.

The Rev. Glenn O. Canfield, Minister-at-Large of the American Unitarian Association and The Universalist Church of America, was given a unanimous call to become the first minister of the church. Glenn and Betty Canfield, their son and two daughters went to Atlanta two years ago from the May Memorial Unitarian Church of Syracuse, N. Y., to begin work on this new church project, which takes the place of the former Unitarian-Universalist Church, now disbanded. During this time new members have been enrolled at a steady pace, a church school of forty-five children has been organized, a youth group and two adult study and discussion groups have been formed.

In the organizational meeting, Dr. John E. Beck was elected President of the Congregation. Other officers elected are: Miss Wilma van Dusseldorp, Vice-President; Miss Fern Maddox, Secretary; Dr. Abner Golden, Treasurer. Members of the Board of Trustees are: Mrs. Samuel G. Boyd, Dr. William B. Cherry, Mrs. A. G. Pearson, Mr. Morgan C. Stanford, Mrs. J. V. Rogers and Prof. Angus G. Pearson.

A new constitution was adopted in which it is stated:

"It shall be the purpose of this church to promote the religious education of its members, and of the community."

"The Statement of Basic Principles shall be: We believe in freedom of research in the continual process of discovering life's truths and values; in the possibility of growth toward maturity, mentally, emotionally and spiritually, as we learn to live in the Spiritual Reality of the universe; in the relatedness of all mankind, and that happiness and security can be realized only in human relations based upon mutual understanding, cooperation and love."

"This church guarantees freedom of thought and speech alike to its minister and to its members, consistent with its basic principles."

"Any person, regardless of any distinction such as race, color, nationality or station in life, who is in agreement and in sympathy with the Purpose . . . is eligible for membership in this church, and shall become a member upon signing the Statement of Basic Principles of the Church."

The church recently purchased the church building and parsonage of the Church of Jesus Christ of Latter Day Saints, and have been meeting there on a part-time basis for a year. They will gain full possession in April, after which an extensive renovating and redecorating program will be undertaken.

HADLEY-LEAROYD

The Rev. Rubens Rea Hadley, minister of the Unitarian-Universalist Church of Danvers, Massachusetts, and Mrs. Helen Learoyd have announced their marriage which took place in the First Church, Sunday, January 17, with the Rev. Adrian Aschelman officiating.

The couple were attended by their children, Mr. and Mrs. George P. Gibbs of Sterling, daughter of the groom and her husband; Mr. and Mrs. Calvin Learoyd of Amesbury and Mr. and Mrs. Wayne Learoyd of Danvers, sons of the bride and their wives.

After a short trip to Florida, Mr. and Mrs. Hadley will make their home at 71 Maple Street, Danvers.

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WILLIAM C. GARNER
Headmaster and President

WATERVILLE LAY FOLK SERVE

When the men of the Waterville, Maine Universalist-Unitarian Church reconstituted their former Men's Club into a Service Club last November, they were offered by their new president, Albert Larsen, a service project of vital importance.

Mr. Larsen challenged them to become their church's representatives in the United Church Budget Appeal of seven Waterville area churches, which was already well under way.

The Universalist-Unitarian Men's Service Club accepted the challenge and that very evening formed themselves into four teams of five men each and entered enthusiastically into the training program of the United Church Appeal, amazing the larger churches with their attendance.

Our Waterville Church then compiled a special brochure of pictures and statements showing parts of the actual current program entitled, *Our Church — Today and Tomorrow.*

Twenty-five Budget Appeal Visitors including the four teams, another advance gifts team, and the wife of one of the men, marched down the aisle in the church service on Budget Appeal Sunday, carrying their "Stories" under their arms. They were dedicated to their task as a part of the church service. They went out that afternoon to begin their visitation, showing the rest of their friends what their church was doing and saying in summary, "We are *investing* all we can in this vital work for our families, our community, and the larger Liberal Church we represent."

Team I, Richard French, Captain, with Gerald Barton, Wadsworth Hinds, Ashton Richardson, and Lynwood Standish. Team II, Carl Piper, Captain, with Will Hatch, Ralph Quance, William Ramsay and Trevor Robertson. Team III, Arthur Johnson, Captain, with Lawrence Chandler, Merle Parsons, Burleigh Standish, and Stephen Wing. Team IV, Norman Smith, Captain, with Russell Cornish, Richard Hawkes, Paul Schilling and Willard Jennison.

Leroy and Fannie Fitch are special volunteer visitors, and others may be invited by the Team members to help them.

Byron McLellan and Dana Carr, our Advance Pledges Committee, have been seeing their people this week, and the increased pledges they have received are an inspiration to us all.

They sought a budget goal of $9,595 — far larger than ever before — and they reached it!

CENTRAL FELLOWSHIP COMMITTEE

Transferred to the Michigan Fellowship Committee Rev. Norman Sparbel.

ESTHER A. RICHARDSON, *Secretary*
February 1, 1954

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OBITUARY

EMMA HINDLEY PENNOYER

Emma Hindley Pennoyer died in her sleep at the Deaconess Hospital, Boston, Mass., October 27, 1953. She was born June 18, 1870, at Manchester, England, and christened in the cathedral there. She was brought to America by her parents, John Surman and Clarissa Ann (Stott) Hindley, when she was but a few months of age. The family settled in Rhode Island. She was given degrees of Ph.B. and A.M. at Brown University (Pembroke College) majoring in the sciences and elected to Phi Beta Kappa. She excelled also in music and numbers of paintings are to her credit. She was graduated from Rhode Island Normal School. She taught in high schools and was on the faculty of Rhode Island College of Education. She married July 27, 1905, Dr. Charles Huntington Pennoyer, long time Universalist minister.

In the "In Memoriam" article put out by her husband, copies of which will be sent to those requesting them, as long as they last, are many tributes. She was devoted to her church and was at service two days before her death. Among the hundreds of letters of sympathy were those from ministers and laymen of all denominations, including Jewish rabbis and Roman Catholic priests. Several ministerial organizations were at the funeral which was held October thirtieth at the Hindley Homestead, 14 John St., Valley Falls, R. I., and interment was at Swan Point cemetery in Providence, R. I. The officiating ministers were the Rev. H. H. Schooley, Universalist State Superintendent, Dr. Albert C. Thomas, minister of First Baptist Church in America (Providence) and member of fellows of Brown University, who sent a resolution, and the Rev. Russell G. Brooks, New England Field Secretary of the Religious Society of Friends, with Father Joseph Jacobsche, Rector of the Holy Cross National Polish Catholic Church, Central Falls, also at the cemetery. Among the honorary pallbearers were a Jewish rabbi, Roman Catholic and Syrian priests, National Negro and Chinese leaders, Hindu and Mohammedan teachers, and the president of the Rhode Island College of Education. —C. H. P.

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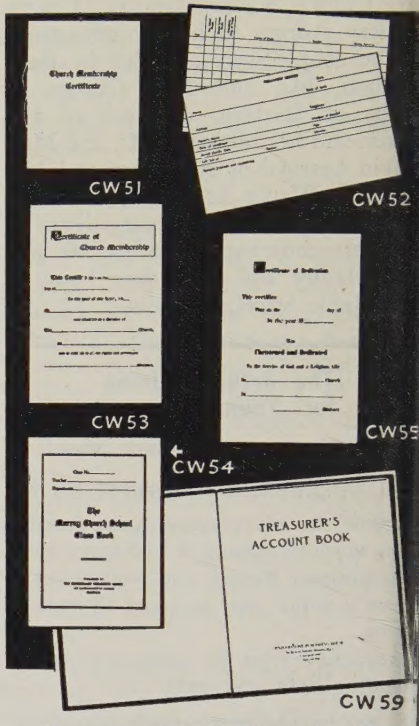

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REPORT ON ST. LAWRENCE THEOLOGICAL SCHOOL FUND

Total pledges of a little more than $250,000 are reported in the St. Lawrence Theological School's fund-raising campaign for buildings and expansion of its services. The new building is to replace the School's old home on the campus at Canton, N. Y. which was destroyed by fire in 1951.

Several substantial gifts have recently come from Universalist parishes campaigning in support of the Fund, and from individuals. Among the latter are a $100,000 gift and one for $5,000, and the parish contributions are led by the over-subscription amount of $7,100 from the First Universalist Church, Wausau, Wisconsin. Before his installation as general superintendent of the Universalist Church of America on December 6, 1953, Dr. Brainard Gibbons was minister of the Wausau Church when the appeal for Fund support was begun there. Dr. Carleton M. Fisher, former Director of Universalist Service Projects, is now minister.

Parishes which have contributed the largest amounts to the Fund are, in addition to the above, Rochester, N. Y., $15,000, Pasadena, California, $7,500, Canton, N. Y., $7,700, Washington, D. C., $6,400, Syracuse, N. Y., $6,000 and West Hartford, Conn., $4,200.

The largest individual gift has come from the Church of the Restoration, Philadelphia, Pa.

Included in the $250,000 total are three gifts, of $25,000, $10,000 and $4,000, respectively, that are specified for endowment purposes. It can readily be seen that the amount necessary to get the new building under construction is still considerably short of the requirement. This is the first and immediate objective of the campaign.

There are churches now in the process of soliciting contributions from members; others have already given excellent help. At this point in the campaign a group of volunteer ministers and lay leaders who are giving extensively of their time, are arranging to fill pulpits of other churches within the next two months as an aid in promoting the campaign and presenting the need for support for theological education and the importance of providing for adequate training of ministers.

The real hope of promptly bringing the campaign to final and certain success is for every Universalist to be given the opportunity and the challenge to share in this denominational project. The Theological School belongs to Universalists; it is doing a vital work for us and can continue only by our loyal and sacrificial support.

Some people of means have given larger amounts; many smaller gifts have been received. All sizes are needed, but some more in the larger amounts will put us "over the top" quickly.

Contributions can be made through your parish, or to the Treasurer, St. Lawrence Theological School Fund, at the national campaign headquarters, Room 4609, 49 West 49th Street, New York 20, N. Y.

MAYOR ANDERSON OF CONCORD, NEW HAMPSHIRE

The Honorable Howe Anderson, member of the White Memorial Universalist Church of Concord, New Hampshire, and treasurer of The Universalist Church of America, was recently elected Mayor of the city of Concord.

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NOTICES

CENTRAL FELLOWSHIP COMMITTEE

Approved the action of the Vermont Fellowship Committee in granting to Carl J. Nelson the right to perform the Christian ordinances.

Approved the action of the Massachusetts Fellowship Committee in granting to Edward C. Dimock, Jr., the right to perform the Christian ordinances.

—ESTHER A. RICHARDSON, *Secretary*
January 7, 1954

OHIO FELLOWSHIP COMMITTEE

On January 21, 1954, the following actions were taken: — Accepted Rev. Maurice W. Cobb on transfer from North Carolina Fellowship; reinstated Rev. Jack T. Akin upon assurance that he is serving as minister of the Kinston, North Carolina Church and transferred his fellowship to North Carolina.

—HARRIET E. DRULEY, *Secretary*

UNIVERSALIST WOMAN'S ALLIANCE

The Universalist Woman's Alliance will meet at Bethany Union, 256 Newbury Street, Boston, on Friday, March 19, 1954, at 11:00 A.M.

The program will consist of moving pictures shown by Mr. Robert K. Voight.

Luncheon (60 cents). Reservations should be made with Mrs. Dumas, CO 6-0240.

—GRACE M. ELWELL,
Recording Secretary

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—DR. JOHNSON

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